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THE
THEOSOPHICAL
REVIEW

VOL. XXVI MARCH 15, 1900 No. 151

ON THE WATCH-TOWER

The General Progress of the Society

THE General Report of the Twenty-fourth Anniversary of the Theosophical Society is a bulky document of some hundred pages. Our venerable President-Founder furnishes us with the records of another prosperous year of the Society's existence, and speaks with calm certainty of the future. Most assuredly age has not staled the energy of our President, for this year he is to visit the branches in Italy, Germany, Switzerland, Great Britain, Sweden, Norway, Denmark, Finland, France, and the United States of America, and so back to India by Honolulu and Hong-Kong; and even if he had not promised such a striking proof of the vigour of his old age, we should still with all our hearts believe him when he says: "We, seniors, cannot hope to live many years longer, but be the rest of our journey longer or shorter it is our fixed determination to be steadfast until we drop in the ranks, our faces towards the crest of the hill up which we are climbing."

The flourishing condition of the Hindu Central College at Benares must be a cause of great gratification to those of our members who have worked so hard to make it a success. The central building and grounds—the princely gift of H.H. the Maharajah of Benares—are valued at Rs. 50,000. To this building sixteen class-rooms are now being added. Mr. Dharasay Morarji Goculdas of Bombay has given Rs. 10,000 for a chemical laboratory. Rs. 6,000 have been given to found an annual prize, the Naisinhaprasad Hariprasad Buch Metaphysics Prize, for the best essay on Philosophy by a graduate, of not more than ten years' standing, of one of the five Indian Universities. Rs. 2,000 have been given by Rai Ishvari Prasad for a boarding house, and Rs. 2,000, mostly by Hindu ladies in South Canara, for a class-room. Thiruppanandal Thambiran Svami of Tanjore has promised a donation of Rs. 10,000.

Speaking of the educational work in Ceylon, Colonel Olcott says: "Taking the Island as a whole, we see each year an advance over the preceding one, for more schools are being opened, more scholars entering, more graduating and taking their places in the ranks of workers"; at the same time he regrets the indifference of certain of his old colleagues who in the beginning helped to establish the movement on a permanent foundation.

In Madras the Panchama Schools founded by Colonel Olcott to provide education for the pariah community are flourishing.

The Subba Row Medal has been adjudged to the author of *The Great Law*, writing under the pseudonym of W. Williamson.

The eight Branches in France have formed themselves into a Section under the General Secretaryship of Dr. Pascal. The American Section has added seven new branches, the European seven, the Indian nine, the Australasian and Scandinavian one each, South Africa one, and South America two.

Since its origin the Society has issued 570 charters; to-day, deducting the charters of seceded branches and those which have been surrendered, there are some 475 living branches and active centres.

As to the Adyar Library, "we can now count more than a hundred more or less important MSS. in our collection, which are not included in Prof. Aufrecht's authoritative work, the *Catalogus Catalogorum*." No less than 600 new MSS. were collected from Southern India during the past year. 949 volumes have been added to the Library during the year, 724 being Sanskrit.

In England fourteen new books or translations have been published, in France seven, in Spain one, in Italy one, in Holland five; in India some twenty books and pamphlets. There are twenty-eight existing periodicals of one kind or another, in various languages.

The Lecture Hall at Adyar is now capable of seating 1,500 people; the headquarters of the Indian Section are nearing completion, and those of the European Section have been moved to one of the most central positions in London; several other of the headquarters have been removed to more convenient premises.

On the whole, we may say of the Theosophical Society in the last year of the nineteenth century, "*vires acquirit eundo.*"

⁂

Roman Catholic Reaction

We have endeavoured from time to time to keep our readers informed of the liberal spirit at work in modern Christendom and have especially pointed to the admirable work that is being done in the field of Biblical Criticism. Among the workers in this field we see the signs of an enthusiasm for truth which, if it faint not, will eventually restore Christianity to its original spirit of universalism and break down the narrow limitations which ignorance has imposed upon it for so many centuries.

We have seen how that the more pressing need of the most advanced minds in the Church is a new definition of "inspiration." The verbal inspiration dogma has been relegated to the domain of heresy by all who have the courage to profess an orthodoxy in which life and light have a place. We have seen how that even in the Roman Catholic Church the same leaven is working, and the general results of Biblical Criticism and scientific investigation are perforce accepted by those learned in such matters.

It is, therefore, with all the greater surprise that we have to record the recent excommunication of Dr. St. George Mivart from the Roman Catholic communion. Dr. Mivart was one of the most enthusiastic converts to Roman Catholicism; a distinguished man of science, he used his great abilities to influence many to enter that Church. Of late years, however, he found that certain of its dogmas were absolutely irreconcilable with science, and after seeking for long privately for help, finally determined to give as wide a circulation to his doubts as he had previously given to his certainties. He accordingly set forth in *The Nineteenth Century* and in *The Fortnightly* his difficulties in order to bring the matter to the test, hoping that he would either have his doubts removed or procure an official pronouncement on the matter.

* * *

DR. MIVART'S doubts—the doubts of every one who has given the matter a moment's real thought—have not been removed, but he has procured an official pronouncement which is of the greatest interest. This is one of the things which a Roman Catholic must believe, in the teeth of Biblical Criticism, at peril of excommunication.

What a Roman Catholic must Believe

> In accordance with the Holy Councils of Trent and of the Vatican, I receive all the books of the Old and New Testament with all their parts as set forth in the fourth section of the Council of Trent and contained in the ancient Latin edition of the Vulgate, as sacred and canonical, and I firmly believe and confess that the said Scriptures are sacred and canonical—not because, having been carefully composed by mere human industry, they are afterwards approved by the Church's authority, not merely because they contain revelation with no mixture of error, but because, having been written by the inspiration of the Holy Ghost, they have God for their author, and have been delivered as such to the Church herself.

This all follows logically on the dogma of infallibility; the Church has so decreed it and its decree is unchangeable. It prefers the maintenance of its authority to every other consideration, and the Cardinal Archbishop of Westminster had to administer the law of his Church in keeping with precedent.

* * *

THAT this is the official declaration of the Church of Rome with regard to Biblical Criticism may be seen from the solemn pronouncement of the Pope in 1893, in his famous encyclical "Providentissimus Deus."

"Providentissimus Deus."

> It is absolutely wrong and forbidden, either to narrow inspiration to certain parts only of Holy Scripture, or to admit that the sacred writer has erred. For the system of those who, in order to rid themselves of these difficulties, do not hesitate to concede that Divine inspiration regards the things of faith and morals, and nothing beyond, because (as they wrongly think) in a question of the truth or falsehood of a passage, we should consider not so much what God has said as the reason and purpose which He had in mind in saying it—this system cannot be tolerated. For all the books which the Church receives as sacred and canonical are written wholly and entirely, with all their parts, at the dictation of the Holy Ghost; and so far is it from being possible that any error can coexist with inspiration, that inspiration not only is essentially incompatible with error, but excludes and rejects it as absolutely and necessarily as it is impossible that God Himself, the supreme truth, can utter that which is not true. This is the ancient and unchanging faith of the Church, solemnly defined in the Councils of Florence and of Trent, and finally confirmed and more expressly formulated by the Council of the Vatican. . . . Hence because the Holy Ghost employed men as His instruments, we cannot therefore say that it was these inspired instruments, who, perchance, have fallen into error, and not the primary author. For, by supernatural power, He so moved and impelled them to write—He was so present to them—that the things which He ordered, and those only, they, first, rightly understood, then willed faithfully to write down, and finally expressed in apt words and with infallible truth. Otherwise it could not be said that He was the author of the entire Scripture. Such has always been the persuasion of the Fathers. . . . . It follows that those who maintain that an error is possible in any genuine passage of the sacred writings, either pervert the Catholic notion of inspiration, or make God the author of such error.

Such, then, is the official pronouncement of the Roman Catholic Church, and any member of that Church who publicly gainsays this dogma, if he recant not, is liable to the penalty of excommunication.

* * *

The Bright Side of the Picture

IT would be idle to speculate how the Church reconciles this position with the fact that all the learned in its ranks hold privately exactly the same views on the general facts of Biblical Criticism as their Protestant brethren, or to lament the necessity for an infinity of casuistry that such a position involves. It is easy for those outside this community to see the undesirable side of the position; but the question for those of us who have learned to believe that the forces of reaction are invariably used by Wisdom for ultimate good, is: What good purpose will this dogmatic reaction ultimately effect? May it not be that this reaction is permitted in order the more to strengthen the force of progress, and still further perfect its methods? Students in the field of Biblical Criticism are being inevitably led to certain conclusions, certain discoveries with regard to the nature of the origins of Christianity, which are unavoidable, but in order to call forth the exercise of all their strength it is necessary that the opposition to their efforts should be displayed in its crudest form; the crudest form is the verbal inspiration dogma, and the Roman Catholic Church is, perchance, doing better service than she wots of by insisting on that dogma's infallibility.

⁂

The Microcosm of the Atom

THE most interesting paragraph in the summary of "Science in 1899," given by *The Times* of January 31st, is that which deals with the "fourth state of matter." The subject is already familiar to our readers, but will bear repetition. There is no doubt but that physical science is slowly winning her way into a new field of research, and that she will shortly perfect methods and instruments whereby the immense possibilities of etheric matter will be brought to light.

In the more purely scientific region of investigation a high position must be accorded to work conducted by Professor J. J. Thomson in 1899 in further analysing the nature of electric discharge *in vacuo*. It has long been recognised as the result of the work of Crookes, Goldstein, Perrin, Lenard, and many others that in the electric discharge through rarified gases we have a phenomenon which essentially consists in the conveyance of electric charges by moving matter. The question is, are these material conveyances molecules, atoms, or something smaller than chemical atoms? By reasoning and experiments of a remarkably ingenious character Professor J. J. Thomson has been able to show that these electrical conveyers are probably masses of matter of about one-thousandth part of the mass of a chemical atom of hydrogen. According to Professor Thomson's views, chemical atoms are built up of smaller masses called corpuscules or electrons, which may be detached from their association with each other by the electrical operations taking place in the vacuum tube. These corpuscules when free constitute a fourth state of matter, to employ a term originated by Sir W. Crookes, and they are so minute that they appear to be capable of penetrating through thin sheets of certain metals. In close connection with this subject we may mention that the phenomenon discovered a short time back by Professor Zeeman, in which the spectral lines of a light-giving body are split up into sets of triple lines when the radiator is placed in a strong magnetic field, has continued since to receive attention, and the interpretation of the results will undoubtedly lead to a knowledge of events taking place in the microcosm of the atom. Mr. C. E. S. Phillips has added to our knowledge in this region of research by the discovery of a curious luminous effect arising in a vacuum tube provided with iron electrodes, when these are magnetised subsequently to the passage of an electric discharge.

The "events taking place in the microcosm of the atom" is a felicitous phrase, and when the atom is understood in the same sense as the monad of Leibnitz, it opens the way to a solution of the world-riddle in which science, philosophy and religion may once more join hands.

* * *

The Magic Square

THOSE of our readers who are interested in "numbers" and "number-puzzles" may be referred to an article in *Knowledge* for February 1st, entitled "Polarity in Magic Squares," by Mr. E. D. Little. As a matter of fact, there is a vast field of investigation lying open to any mathematically-inclined student of Theosophy who would take up this line of research as a special study. The scope of Mr. Little's paper is set forth in his opening paragraphs as follows:

> Pythagoras found the secret of the Universe in Number and Duality or Polarity, for Number is Law, and Law divides all things into complementary pairs.
>
> The universal reign of law, the essential unity of law, and yet the diversity of its operation, the Duality or Polarity of its subject matter, all these receive abundant illustration from the number-problem known as the Magic Square, which has always had a singular fascination for the Mystic and the Mathematician alike.
>
> The object of this paper is to show how well the least and simplest of these figures will serve for the purpose of this illustration, for although De minimis Lex non curat may be Lawyer's Law, it is not the Law of Nature. In Nature Law reigns supreme in the least as in the greatest, and it is in the least that it is often best observed.

* * *

MR. T. G. PINCHES, writing on "Sumerian or Cryptography,"

Chinese Origins

in the last number of *The Journal* of the Royal Asiatic Society, speaking of non-Semitic ancient Babylonia, says:

> The few sculptures which present more or less the type with oblique eyes confirm as far they go the conclusions of De Lacouperie as to the connection of the early inhabitants with the Chinese, and the researches of the Rev. C. J. Ball with regard to the language. It must not be thought, however, that the Chinese are necessarily ancient Sumerians who emigrated from Babylonia, or that the ancient Sumerians must have emigrated into Babylonia from China. If there be, as it would seem there is, some connection between these two ancient nationalities, it must be on account of their having migrated to Babylonia and to China from a common centre, in all probability some district lying east or north-east of Babylonia and west of China.

This is exceedingly interesting, as it confirms what we have been told by investigators whose researches by non-physical means into the records of antiquity are familiar to our readers. The occult record has it that about 3,000 years B.C. a colony from Bak (? Bactriana), north of what was subsequently Persia, emigrated into China and was the nucleus of the civilising power in that country; moreover, that communication between the colony and the mother people was kept up for many centuries, up to as late as 600 B.C. at any rate.

THE LIFE OF GIORDANO BRUNO

A SHORT time ago when, for the first time, I had the opportunity of paying a visit to that city which was once the mistress of the world, and even now claims that title though in a somewhat different sense, one of my first pilgrimages was to the square which is known by the name of Campo di Fiori. In our tongue this would mean the Field of Flowers, but as I entered it neither field nor flower met my gaze; instead of the green grass and the bright beauty of a Southern flower-garden only the peculiar grey tones of the selci pavement, for which the eternal city of Rome is famous, met my view. It was not, however, the beauties of nature I had come to seek, for my eyes at once sought the centre of the open space where rises high a marble statue erected to the memory of one of Italy's greatest sons. It was on this spot three hundred years ago that one of those terrible crimes which never fail to shock the conscience of every right-minded man, was committed; here that one of the most daring, most noble of men, met a cruel death at the hands of fellow-beings who professed to be acting as the servants of the meekest of mankind—the Master of Nazareth; here that a human being was burned to death with the sanction and it may have been in the sight of the man who held the proud title of Christ's earthly representative, for the residence of this prelate, the largest and most magnificent palace which, perhaps, the earth upholds, towers high on Mount Vaticanus but a short distance away on the other side of the Father Tiber.

The event is so graphically described by Lewes in his *History of Philosophy* that I may well be pardoned for quoting it here in full. He writes:

"On the 17th February, 1600, a vast concourse of people was assembled in the largest open space in Rome, gathered together by the irresistible sympathy which men always feel with whatever is terrible and tragic in human existence. In the centre stood a huge pile of faggots; from out its logs and branches rose a stake. Crowding round the pile were eager and expectant faces, men of various ages and of various characters, but all for one moment united in a common feeling of malignant triumph. Religion was about to be avenged; a heretic was coming to expiate on that spot, the crime of open defiance to the dogmas proclaimed by the Church—the crime of teaching that the earth was round, and that there was an infinity of worlds: the scoundrel! the villain! the blasphemer! Among the crowd might be seen monks of every description, especially the Dominicans, who were anxious to witness the punishment of an apostate from their order; wealthy citizens were jostling ragged beggars, young and beauteous women, some of them with infants at their breasts, were talking with their husbands and fathers, and playing about amidst the crowd, in all the heedlessness of childhood, were a number of boys, squeezing their way, and running up against scholars pale with study, and bearded soldiers glittering with steel.

"Whom did the crowd await? Giordano Bruno—the poet, philosopher and heretic—the teacher of Galileo's heresy—the friend of Sir Philip Sydney, and open antagonist of Aristotle. Questions pass rapidly to and fro among the crowd, exultation is on every face mingled with intense curiosity. Grave men moralise on the power of Satan to pervert learning and talent to evil: Oh my friends let us beware!—let us beware of learning—let us beware of everything! Bystanders shake significant heads. A hush comes over the crowd. The procession solemnly advances, the soldiers peremptorily clearing the way for it. 'Look, there he is —*there* in the centre. How calm—how haughty and stubborn!' (women whisper 'how handsome!'). His large eyes are turned towards us, serene, untroubled. His face is placid though so pale. They offer him the crucifix; he turns aside his head—*he refuses to kiss it!* 'The heretic.' They show him the Image of Him who died upon the cross for the sake of the living truth—he refuses the symbol. A yell bursts from the multitude.

"They chain him to the stake. He remains silent. Will he not pray for mercy? Will he not recant? Now the last hour is arrived—will he die in his obstinacy, when a little hypocrisy would save him from so much agony? It is even so: he is stubborn, unalterable. They light the faggots; the branches crackle; the flame ascends; the victim writhes—and now we see no more. The smoke envelopes him, but not a prayer, not a plaint, not a single cry escapes him.—In a little while the wind has scattered the ashes of Giordano Bruno."

So was freed from its earthly tenement a great soul, whose one and only crime was that he loved truth better than life itself, and counted as nought the grievous tortures he had borne, in comparison with the shattering of that iron crust of error which was dwarfing and deforming the minds and souls of men.

Giordano Bruno was born within the sight of Mount Vesuvius, in the town of Nola. When interrogated before the Venetian Inquisition as to his birth and parentage he is reported to have answered: " My name is Giordano, of the family of Bruno, of the city of Nola, twelve miles from Naples. I was born and reared in that city and my profession has been and is that of literature and of every science. My father's name is Gioanni and my mother's Fraulissa Savolina. My father was a soldier; he is dead, also my mother. I am about forty-four years of age, having been born in 1548."

None who saw the infant child of Gioanni and Fraulissa could have dreamed he was destined to cause more disturbance in the intellectual world than ever their own dreaded Vesuvius caused in the world of matter. But yet it was to be, for the young Giordano became in the world of mind a veritable volcano, always in action, and moreover a moving volcano from which no part of learned Europe was safe, for his restless energy never permitted him to remain for any lengthy period in one place.

All this was, however, in the future, for at Nola all was peace—the only peaceful time, he tells us, he ever spent in his life. Here he received the rudiments of his education, and although he left Nola for Naples in his tenth or eleventh year the memory of its associations and surroundings was kept ever green in his heart. Many years afterwards, in the midst of storm and turmoil, he writes of it: " Italy, Naples, Nola, that spot approved by heaven and the place which—together with the one-time head and right hand of this globe, governor and mistress of other generations—has always been esteemed by us and others, mistress, nurse, and mother of all virtues, education and learning."

At Naples his education was continued, but the times were far from being propitious for the scholar. Wars, disorders, and famine disturbed the unhappy country, and as a crowning calamity a grievous plague depopulated the unfortunate land. We are not, therefore, surprised to find that Bruno, who had been taught and favourably noticed by several noted scholars of the day, when his fifteenth birthday arrived decided to become a monk by entering the order of St. Dominic. His exact motive will probably never be known. It may have been the desire to obtain the leisure and quiet necessary for the pursuit of his beloved studies, or that a religious enthusiasm inspired by some saintly Dominican impelled him to take the step; be this as it may, the step was taken, and for thirteen years within the sombre walls of the Neapolitan monastery, which formerly had been the abode of the learned Thomas Aquinas, the young monk pursued his studies and garnered in his mind an immense store of classical learning and philosophy. His writings give superabundant proof that he was a master of the philosophical and scientific teachings of all ages, but he was never a slavish imitator, his teachings always bore the impress of his own particular genius.

The soul of Bruno was of far too lofty and vigorous disposition to submit itself to the ordinary monastic rule. With an intellect that could grasp the most complex and subtle problems of existence, the materialisation of spiritual truths and the stress laid on forms and ceremonies could not fail to give rise to feelings of doubt and disgust. Being open and frank by nature he was not able to keep to himself the difficulties that presented themselves. He doubted the immaculate conception, valued not the images of Saints, or amulets, but gave away all those he possessed, retaining only a simple crucifix. One day explaining the teaching of Arius with regard to the Verbum* and arguing thereon with his fellow-monks, there was detected at once the taint of heresy. He had been previously reported for a similar offence but, being young, he was only warned and admonished as to the evil course he was pursuing. But all in vain, for he repented not, but in their eyes sinned yet the more deeply. Original sin was questioned and even the doctrine of transubstantiation. We are not, therefore, surprised to learn that soon after the argument respecting the teaching of Arius it was found expedient by Bruno to seek safety in flight, one of his many friends warning him that his freedom and life were at stake, the Holy Office having been moved to deal with him as a blasphemer and a heretic.

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* When before the Venetian Inquisitors Bruno explained the incident in the following words: "I declared the opinions of Arius to be less dangerous than they were usually considered, because generally it is understood that Arius had said that the Word was the first creation of the Father, and I declared that Arius said that

At the time of his flight from the Convent of Naples Bruno was but twenty-eight years of age. Possessed of an ardent and fiery disposition, backed by the intellect of a genius, the step he took, although surrounded by hardships and perils of every kind, difficult to appreciate in these days of quiet, could not have been devoid of attraction for him. The great world, with all its possibilities, was before him, and for sixteen years it was his destiny to travel from town to town, from country to country, till, weary of wandering and longing to see his native land once more, he returned, richly laden with the fruits of learning and experience, hoping to be permitted to exhibit the pearls of his evolving wisdom for the helping of his fellows, but only to find the open door of a prison ready to receive him.

He does not appear to have formed a definite plan of action, probably because of the necessity for flight at a moment's notice as well as the extreme difficulty of the situation. He first directed his steps to Rome, but after remaining a few days in a Convent of his order he was compelled again to flee, on hearing privately that the officers of the Inquisition were following him.

We next hear of him at Noli, a little town near Savona,

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the Word was not creator nor creation but midway between the creator and the created, as the word is midway between the sayer and the said, and therefore called first-born before all creatures, not from whom but through whom everything has been created, not to whom but through whom everything is referred and returns at the last, that is the Father. . . . Arius had not intended to say that Christ, that is the Word, was a creation, but mediator in the way that I have said." Bruno further explains that these were the views of Arius and not necessarily his own.

where for a few months he taught grammar to the young people. His learning also attracted round him a circle of the more intelligent men of the district, lay and clerical, to whom he lectured learnedly on the science of the Sphere. In those days the movements of the heavenly bodies attracted a good deal of attention, and a knowledge of the current astronomical teachings was considered to be a necessary part of the higher educational course. Copernicus had a short time before shocked the orthodox world by propounding the movement of the Earth on its axis instead of regarding it as a fixed body round which the Sun, planets and whole firmament moved daily according to the system of Ptolemy. Copernicus, however, seems to have retained the idea of the Earth being the centre of the universe, but not so Bruno.

Holding the universe to be infinite it must therefore, he argued, be immeasurable in all its parts. "For the centre of the universe," he writes, "is not the Sun, nor in the Sun, neither the Earth nor in the Earth, nor any place whatever. Every being is its own centre round which it moves." "The Sun, the father of life," is, however, the centre of our system but "the centre of the infinite universe is in all things."

Elsewhere he writes: "Lift up thy soul from this Earth to the stars and worlds and learn to understand that in all places there . . . are the same forms, the same order, the same movement. Only one bereft of his senses could believe that these infinite spaces, tenanted by vast magnificent bodies, many of which are certainly entrusted with a higher destiny than ours, are designed only to give us light or to receive the clear shining of the Earth. The Sun, our nearest fixed star, is of a certainty a more divine organism than our Earth, but how and in what manner it is not within our province to discover, in any case its conditions of life are different from ours."

Although here Bruno speaks of the Sun as a fixed star he elsewhere teaches that it moves on its axis. He taught also that the Earth was flattened at the poles, and that the atmosphere was an integral part of the Earth. Bruno does not claim any merit for these teachings, which in the main had been taught ages before by Pythagoras, whose disciple he was, but except to the initiated these teachings had become lost till Copernicus and others after him re-discovered them and gave them out to the world.

At first the lectures of the young philosopher were listened to with wonder and pleasure, but as he began to unfold his schemes and dilate with all the wealth of his vivid imagination on the wonders of the heavenly bodies, his audience—at least the clerical portion of it—became alarmed, and it was whispered abroad that the teachings were contrary to the true faith. The opposition increased in power, and soon Bruno found it advisable to leave Noli if he were to avoid being openly charged with heresy. After leaving Rome Bruno had discarded his monkish garments, but soon after his departure from Noli he re-assumed them at the suggestion of some friendly monks, who informed him that they would enable him to journey in greater safety and comfort, protecting him against robbers and ensuring hospitality wherever he went. Among the cities visited was Turin, then, as now, a large and handsome city; but finding no prospect of obtaining asylum in Italy he finally decided to cross the Alps and direct his steps to Geneva.

At this time Geneva was the centre of the great religious Reform movement, and a haven of refuge for a large number of Italians who had embraced the doctrines of Calvin. The news of the arrival of a Dominican monk spread quickly and Bruno was soon visited at his lodgings by an Italian nobleman, who saw in him a probable convert to the Reformed faith.

Bruno's reply to the invitation was characteristic of his independent mind: "I do not intend," said he, "to profess the religion of this city, because I do not know what kind of religion it is. I have come that I may live in liberty and security and for no other reason."

His new friends advised him at least to discard the monkish habit, as it would, in Geneva, be a source of constant danger and annoyance. Bruno declared that personally he had no objection to follow this advice other than the difficulty of replacing it by another, for he had neither any other garment nor the means wherewith to buy one. The difficulty was eventually surmounted by the monkish robes being transformed, by an alteration of shape, into those of a layman, and with a little assistance from his new friends his outfit was finally completed on very simple lines. He succeeded in obtaining a post as corrector to the press and was thus able to support himself.

Geneva did not, however, prove a very congenial place, the narrow-minded bigotry of the Reformers proving no less objectionable and dangerous than the persecutions of the Church of Rome. Having written a pamphlet in which he severely took to task one of the Calvinistic professors, he used, it is said, arguments which showed him to be hostile to the Reformed faith and language which revealed want of proper respect for its ministers. For this he was arrested and brought to trial, but was soon set free again on the understanding that he would apologise and cease to offend for the future. Needless to say the tongue of the fiery young philosopher was not to be restrained, and it eventually became a question of definitely embracing Calvinism or leaving Geneva. Bruno chose the lesser evil and turned his face in the direction of France. By way of Lyons he journeyed to Toulouse, which at that time was one of the greatest centres of learning in France, yielding premier honours to Paris alone.

At Toulouse he was well received, his learning attracting much attention. He rapidly came into notice by his lectures on the Sphere, and the Chair of Philosophy at the University becoming vacant he became a candidate for the post, having qualified by taking the degree of Master of Arts. His application was successful and his position in the world of letters thus secured.

In his first public lecture he appears to have taken Aristotle as a text book, but we may be sure that it would be made to serve as a peg only, for the thought-clothing hung thereon would, for the most part, be his own. In his lectures at Toulouse Bruno dealt with such great topics as "The Origin and Destiny of Man," "The Materiality or Spirituality of the Soul," "Whether the Soul is Mortal or Immortal," "Whether all living Beings are possessed of Souls or Man only." He is also said to have written one or two works, but all trace of them has been lost. It was to be expected that the discussion of such high topics as those mentioned would bring him into conflict with the Church, for themes which had agitated and perplexed the minds of the greatest from time immemorial could not be brought within the narrow limits of orthodoxy. It is not, however, certain that this was the cause of his leaving Toulouse after two years' public work; indeed, it may be that a strong desire to come into contact with Parisian thought may not have been without its influence in determining his departure for the French capital.

On his arrival in Paris, in 1581, he began a course of public lectures, which his position of Doctor, or "Maestro delle Arti," entitled him to give. He chose a most unusual subject for his first lecture in order, as he himself states, to attract attention. A course given on "The Thirty Divine Attributes," according to the method of Thomas Aquinas, brought him many listeners from among the scholars of the Sorbonne. As was his wont, he worked his own ideas into the lectures, and a great sensation was soon produced in Paris, the learning, eloquence, and wonderful memory of Bruno being the general topic of conversation.

His fame even reached the ears of the King, Henri III., who sent for him to the Court and questioned him on his teachings and more particularly as to his extraordinary memory, which he was suspected of obtaining by means of magic arts. Bruno, however, proved to him that this was not so, but that it came from arduous study. He was offered by the King a salaried position as special lecturer, which he thankfully accepted. Bruno had been previously offered and had declined an ordinary lectureship because of the condition of attendance at Mass which was attached to it. It was the time when the streets of Paris had scarcely been cleansed from the blood shed in the massacre of St. Bartholomew, and to be known as an opponent of the Mass was dangerous in the extreme. Despite this fact he was not prevented from lecturing, and for a time became exceedingly popular.

He is described as being of handsome appearance and able to charm his audience both by his manner and his matter, for he was eloquent and facetious alike. Although but thirty-three years of age he yet possessed a marvellous store of knowledge, as well as a remarkable ability to present it in comprehensible form to his audience. His wonderful powers of imagination enabled him to illustrate his teachings to an almost lavish degree, while his wit and humour never failed him in lightening and brightening even the most abstruse discussion. He is said on this occasion not to have ventured openly to combat the prejudices and doctrines of the age, this being reserved for his second visit, after he had learned in England to speak as became a free and earnest man.

But although not directly opposing the current theological teaching, the whole of his lectures and writings were directed at their extravagances. He declares in one of his books that he cannot ally himself either to the Catholic or Lutheran Church because he professes a purer and more complete faith than these —to wit, the love of humanity and the love of wisdom.

This was the basis of the charge made against him by Mocenigo, the disciple who betrayed him to the Inquisition, who said that Bruno sought to make himself the author of a new religion under the name of philosophy.

His teachings eventually aroused considerable opposition in Paris, and as the King had become converted and took a deeper and more personal interest in religious matters, Bruno thought it wise to leave French soil for that of England. This was in 1583, the thirty-fifth year of Bruno's life. He does not appear to have lost the King's favour, however, for he took with him letters of introduction from the monarch to the French Ambassador at the Court of Elizabeth.

In the house of this nobleman, Michel di Castelnovo, our philosopher was most kindly received and was for long a welcome guest. To him several of Bruno's principal works are dedicated and he always writes of him in terms expressing the deepest gratitude. In the introduction to the *De la Causa, Principio et Uno*, Bruno speaks of him as a powerful and sufficient defender against the unjust persecutions he suffers. His language sounds to us somewhat high-flown if not bombastic, but we must remember that the standard of taste in those days was greatly different from that of our own and must therefore be judged accordingly.

The following, taken from the introduction of the above work and referring to the same nobleman, illustrates this particular style of writing, and at the same time throws a lurid light on the difficulties and dangers which beset Bruno:

"I, then, whom no one could ever accuse of ingratitude, none vituperate for discourtesy, and of whom none can justly complain; I, hated by fools, despised by the vile, blamed by the ignoble, reviled by scoundrels and persecuted by low people, but loved by the wise, admired by the learned, looked up to by the great, esteemed by the powerful and favoured by the gods; I, for so many favours already received from you, for having been nurtured, defended, and safely maintained, and for having escaped from perils and great turmoils by your aid, to you I consecrate this anchor, likewise these shrouds, these set sails, these to me most dear and to future worlds most precious merchandise, to the end that by your favour they may not be ingulphed by my enemy the iniquitous, turbulent, and evil Ocean. These, hung in the sacred temple of Fame, will be potent against the arrogance of ignorance and the voracity of time, so that they will render eternal testimony of your invincible favour and that the world may know that this generous and divine progeny inspired by high intelligence, by lawful sense conceived and by Nolan muse brought forth by your aid, did not die in swaddling clothes but in the future promised life, whilst this earth with its life-teeming surface shall be seen rotating in the eternal view of the other glittering stars."

The following example is interesting because of its being addressed to the Vice-Chancellor of Oxford University:

" Philothes Jordanus Brunus, a doctor in perfected theology; a professor of pure and blameless wisdom; a philosopher known, approved and honorifically acknowledged by the foremost academies of Europe; to none a stranger save barbarians and the vulgar; a wakener of slumbering souls; a breaker of presumptuous and stubborn ignorance; who in all his dealings professes love to all men, love to the Italian and to the Briton, to man and woman, to the mitre and to the crown, to him wearing a toga and to the warrior, to the frocked and to the unfrocked, but who is inclined chiefly to him whose way is peaceable, enlightened, true, and fruitful; who looks not to the anointed head, nor to the consecrated brow, not to the pure in hand nor to the circumcised, but thither where man's true countenance is to be found, towards his soul and the perfection of his spirit; whom dispensers of foolishness and hypocrites abhor; whom upright and sincere men love; whom noble souls receive with acclamations—to the honoured and noble Vice-Chancellor of the University of Oxford and to his fellows greeting."

This quotation is taken from the *Life of Giordano Bruno* by I. Frith, who states that it is a prefix to the "Opening of the Thirty Seals," and is appropriately styled "The Awakener." The Theosophist who may read patiently through these long sentences will note here and there a phrase which well re-pays the trouble, nor will he fail to admire the vigour and boldness of this servant of the great Masters of Wisdom, who went thundering out his messages from one end of Europe to the other, "Awake, awake, seek out the Wise Ones and get understanding."

In all Bruno's writings there is no tone of doubt as to the soundness of his own position nor the truth of his teachings. This forms the basis of the charge of arrogance made against him by his enemies; but, if we allow for the phraseology of the times, it is really nothing more than the natural expression of one who felt that his powers and genius were immensely superior to the effete imitative faculties of his pigmy opponents.

W. H. THOMAS.

(TO BE CONCLUDED)

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THE BARDIC SYSTEM AND THE INITIATIONS OF TALIESSIN

IN the *Barddas* the rites of the Bards are set forth with considerable minuteness. I have already given my readers a summary of the assertions concerning them, and now proceed to the discussion of some of those poems which are attributed to the ancient Bards. We will begin by noting the Druidic accounts of creation and of the stages of consciousness, as they are given in the *Barddas* and other Iolo MSS.

"Animated beings," it is said, "have three states of existence: that of Inchoation in the Great Deep; that of Liberty in the state of Humanity; and that of Love, which is felicity in Heaven." *

The account of creation is as follows: The Deity, when neither life nor being existed save Himself, vocalised His Name. In thus vocalising His Name He said /|\. Having pronounced His Name, He placed the blessed in the Expanse (or Circle) of Felicity, while He abided still in the Expanse of Infinitude. The blessed, being dissatisfied, attacked Infinitude, and fell into the Expanse of Inchoation, where neither perception nor knowledge of God exists. There they attained the state of Humanity, and supplicated God. Finally they traversed the Expanse of Inchoation in the human form. Then the Deity explained truths to some among them, and the initiated taught their brethren. The initiated were those who had received poetic genius, and thenceforth vocal song was used as a vehicle of truth. Thus the Bardic orders were instituted in the early days of the history of humanity.

The *Barddas* speaks of the *Gorsedd*, or assembly of the Bards, of the ceremonies there enacted, of the colours worn by the three orders of Bards, and of the poet's staves carried by them.

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* *Bardic Triad*, translated by E. Williams.

In the *History of Initiation*[*] the author traces initiatory rites in Hindostan, China, Japan, Persia, Greece, Egypt, etc. He might have traced them among the Moquis, Zulus, and Australian savages had he chosen to do so, for the tradition, if not the practice of such ceremonies, is found among all the peoples of the earth. In dealing with Celtic mysteries (Lecture I.), he says that there were four sanctuaries for initiations in the British dominions; the probation of the candidate lasted during twenty years of forest life; he remained fasting for three days before the first two ceremonies, and for a longer period before that which made him a Druid. Dr. Oliver traces in the ancient poems allusions to pageants, dances, and chanting; the candidate was pursued by terrors, and tested by various methods. After these trials he was presented to the Arch Druid, he was baptised, received certain instructions, was sworn to secresy, and was presented with the glain, crystal, or "serpent's egg," the secret of making which rested with the Druids. The aspirant was brought to the sacred fire, and given mead to drink, after which ceremonies he was dismissed to mingle with the world. Dr. Oliver tells us that this candidate had been admitted to the exoteric rites only; there was a further ceremony to which but few persons were admitted. This was an esoteric rite, after which the aspirant was called "the thrice-born."

I am inclined to believe that this ceremony was a real initiation; the former rites had taken place on the physical plane only. He who was thought fit to become the "thrice-born" dwelt apart during nine months;[†] he studied theology, natural philosophy, divination, cosmography, astronomy, geography, rhetoric, logic, arithmetic, and music. He was then "set adrift on the sea"; if he feared and turned back he was dismissed; if he triumphed he received "three drops of water" from the Arch Druid, and the ceremonies were completed at dawn.

Students will remember that the Egyptian initiatory rites included the liberation from the physical body, the entrance upon the "sea" of the astral plane, and the re-vivification of the body at dawn.

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[*] G. Oliver, D.D. London; 1829.

[†] See the assertion of Taliessin that he was borne nine months in the womb of Ceridwin.

In a ceremony quoted in the *Barddas*, a candidate who has failed, is reproached not only with cowardice, but with impurity. "Thy coming without external purity is a sign that I will not receive thee," says the officiating Druid. This is surely an indication that the waves of the "sea" were those of uncurbed desires.

Before leaving this subject to turn to the Welsh poems, I cannot forbear quoting some of Dr. Oliver's very interesting statements respecting the crystal, or serpent's egg, which was bestowed upon the candidates. He says:

"The Druids were the serpents, and the eggs were crystals curiously contrived to conceal within their substance the mysterious tokens of the highest orders, which were not even revealed to the person in whose custody they were placed, but on full and substantial proof of his wisdom and prudence, and in unison with the solemn investiture of their ineffable degrees of perfection, to which no person was eligible as a candidate who could not produce one of these magical crystals as a token of due preparation and previous acceptance."*

The *Encyclopædia Britannica* protests that the Iolo MSS. are the basis for nearly all such assertions respecting the Bards; why, it is said, was nothing heard of the coloured robes and the *Gorsedd* of the Bards in the twelfth century, when Bardism was undoubtedly flourishing? It might very well be argued that the twelfth century was not a period of religious liberty; the fact that the Bards were not persecuted proves that they did not make public such rites as these, but it does not prove that no such rites were held. The condition of secresy would certainly preclude public mention of the ceremonies; if a full account was given in the laws that regulated the functions of the Bards, the vow of secresy would have been not only superfluous, but ludicrous. If the Bards adhered to Druidic rites, and were yet supported by the Christian Church, they must have had an esoteric system, known only to themselves. If their object was to preserve this learning, they would certainly have been careful in their methods of procedure. On the verge of the twentieth century we may print theosophical teachings; but if we had lived in the England of the twelfth century, and had then attempted to put forward anything so unorthodox as even the present remarks, to say nothing of the theosophical teaching given by those who are competent to give it, such literary activity would have been brought to an abrupt standstill by the authority of the Church.

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* P. 191, note.

Let us now turn to the poems, and see whether they do not hint at a mystical system, and a symbolism to a part of which our theosophical studies may furnish a key.

The *Avallenau*, attributed to Merddin, is admitted to be ancient; in this poem the Bard praises "the delicious apple tree" which "produces sweet apples for those who can digest them"; the trees are stated to be 147 in number, and are said to be *exhibited at dawn*. The Bard proceeds: "I had rather encounter the wrath of a sovereign, than permit rustics in raven hue* to ascend its branches." "The multitude cannot taste its yellow fruit."

There is another poem, attributed to Anewin, which appears to describe a Druidical ceremony, in which the god is symbolised as a bull. The Bard, speaking as the god, says:

"I was subjected to the yoke for my affliction, but commensurate was my confidence; the world would have had no existence, were it not for my progeny."

But the poems of Taliessin are more remarkable than these. In the *Kat Godeu* the lines occur:

"When my formation was accomplished, not of mother and father was I produced, but of nine elementary forms."

"I wandered in the earth, before I became a proficient in learning. I wandered, I *went the circuit*,† I slept in a hundred islands, through a hundred caers I toiled. Ye intelligent Druids, declare to Arthur all that has been predicted of yore. Have they not sung of me, and of Christ that was crucified, and of the day of future doom, and of one that has been endowed with the lore of the Deluge?"

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* A reference to the Christian priests.

† Italics mine.

The secresy to be preserved is insisted upon in the poems of Taliessin; he says: "The secrets were imparted to me by the old giantess* without the use of audible language . . . . I am a silent proficient." He uses throughout a fantastic symbolical language such as that attributed to Dante in the *Vita Nuova*, the *Convito*, and other of his works.

Gabriele Rossetti, in his book upon *The Anti-papal Spirit which produced the Reformation*,† seeks to prove that Dante and his contemporaries had a secret symbolism of which the *Vita Nuova* is an example.

The following quotation from Taliessin seems to indicate that the Welsh Bards employed a method very similar to that used by the poets of Italy; speaking of the uninitiated, Taliessin says:

"They know not what day the stroke will be given,‡ nor what hour the agitated person would be born. They know not the brindled ox with the thick head-band, having seven score knobs on his collar."

If these phrases do not veil a meaning which was plain to the initiated reader, it is difficult to believe that any man who valued his reputation for sanity would write such apparent rhodomontade.

In *Kat Godeu* the poet enumerates the forms he has assumed; he is, in fact, speaking not as an individual, but as one identifying himself with the Divine Life. To quote Mr. Nutt: he "alludes in an incomprehensibly obscure style to a number of adventures through which he has passed, and which seem to indicate . . . a life prolonged indefinitely, manifesting itself in various shapes and witnessing the passing of various races."§

There is an Irish parallel to this Welsh poem, a poem to which Mr. Nutt makes allusion. It is spoken by Amairgen, the poet, Mil's son, leader of the invaders who conquered the Tuatha de Danann. Amairgen says:

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* Ceridwin or Isis.

† Translated by C. Ward. London; 1834.

‡ Students may possibly notice the similarity of this phrase to the Grecian "struck with the thyrsus."

§ *Voyage of Bran*, ii., p. 91.

I am the wind which blows o'er the sea,
I am the wave of the deep;
I am the bull of seven battles;
I am the eagle on the rock;
I am a tear of the sun;
I am the fairest of plants;
I am a boar for courage;
I am a salmon in the water;
I am a lake in the plain:
I am the word of knowledge;
I am the head of the battle-dealing spear;
I am the God who fashions fire in the head;
Who spreads light in the gathering on the mountain;
Who foretells the ages of the moon;
Who teaches the spot where the sun rests.*

This is, admittedly, a very ancient poem, and the symbolism is the same as that employed by the Welsh Bard. Some of the symbols and assertions are worth noting, and I need hardly direct the attention of students to the similarity to some passages of the *Bhagavad Gîtâ*, nor to the phrase:

"Who spreads light in the gathering *on the mountain*."

Mr. Nutt sees in the poem only the self-vaunting of the "shape-shifting" magician, or medicine man of a semi-savage tribe. In my view nothing could be farther from the meaning of this poem; Mr. Nutt's knowledge of folk-lore is far wider than that which I possess, who am but a tyro in such matters; but we who strive to study theosophy can grasp meanings in these obscure poems, meanings which are not illuminated by our own acuteness, but by the great light which has shone upon us through the darkness, a light which we know must sooner or later dispel all shadows, and make for us, and for all, that Perfect Day for which we long.

I. HOOPER.

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* Taliessin says, "*I have been*" rather than "*I am*."

THE WORLD-ILLUSION AND THE REAL SELF

SUMMARISED FROM THE UTPATTI-PRAKARAṆA OF THE YOGA VÂSIṢHṬHA*

CHAPTER I.

THE NATURE OF THE SEEN (DṚISHYA)

THOU shalt hereafter see fully from what I said to thee, O Prince! that Shama† before knowledge is the Shama of brotherhood in suffering and sadness; of tender sympathy and love and pity for all things having life, whose common lot is pain; of sympathy, which is the Self's instinctive knowledge of its Oneness with all other selves; or, in another view, of that utter emptiness of heart from which all life, all things, all motives for either good or ill, have vanished. The Shama *after* knowledge is the Shama of Unity in joy and peace; of Love for all cognised as one with Self; of sympathy no more instinctive only, but perforce necessitated by perfected reason; it is the utter Fullness wherein all being included there is left, again, no motive for either good or ill.

So too, Right Conduct, Sadâchâra, before knowledge is the inability to add suffering to suffering because of that instinctive sympathy. After knowledge it is the inability to cause pain to the Self now known as one with all selves, because also of utter absence of motive for exercise of one's own will, as something separate, in manner at all different from the Great Plan of the Creator.

To gain this peace of mind learn the true nature of Bondage and Deliverance. Saṁsâra[*] is divided into two great halves, knower and known, desirer and desired, actor and acted on. Pleasures and pains arise from intermixtures of these two. The existence of the known is the bondage of the knower. Its non-existence is the true deliverance of the latter. So long as the seer believes that the seen is real and independent of the seer, so long shall the seer's pains and pleasures too be real. Understand that the object-world is all illusive; thou shalt understand that the subject-world of endless experiences, painful and pleasurable, is also all illusive. Realise that the object-world is *not*, and act independently of the self; thou shalt also realise that pains and pleasures are not, and not imposed on thee by anything outside thyself.

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* See the June and July numbers of this REVIEW (vol. xxiv., pp. 364 *sqq.* and 420 *sqq.*), and also the November and December numbers (vol. xxv., pp 243 *sqq.*, and 347 *sqq.*).

† Self-control.

How then may the seen cease to be? If it exists, how can it ever pass out of existence? And if it has no being in reality, how came it then into existence? We see that the seen *is*, palpably. It is not wholly non-existent. It also is always disappearing. From existence it passes into non-existence, and from the latter it emerges back into the former. They say that the non-existent has no existence, and the existent no non-existence. Yet everywhere around us we see this assumed law broken every moment, for change, every change, is a coming into existence of something that was not, and a passing out of existence of something that was. We also see that not until the "seen" ceases can we have peace. And yet it is not enough at all to say that the seen "is not, is not."

Not even by Nirvikalpa-Samâdhi[†] can it be effaced entirely. For the most rock-like Nirvikalpa-Samâdhi has an end, as is well-known to all who have experience of it. And then the seen wakes up again at the same time as the seer. For the true seed and the source of the seen is in the nature of the seer himself. As a small mirror holds within its narrow limits yojana[‡] after yojana of mountain, forest and ocean, so does the subtle Self hold all the universe of the seen within itself.

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[*] The manifested universe.

[†] Meditation when there are no mental images remaining. The man reaches union with the formless Brahman, and nought remains but peace.

[‡] A measure of length, eight or nine miles.

As taste lies hidden in edibles, as oil in the grain of sesamum, as scents lie hidden in the hearts of flowers, so lies the seen concealed in the being of the seer.

Not by mere denials may the seen be abolished, not by any mere turning away of the face from it; but by the resolute facing of it and the grasping of its true nature may it be rendered powerless to oppress the seer. Not by tightly shutting the eyes may the child escape from the fear of the phantom, but by looking at it with a light and understanding that it is something bred by its own foolish fancy.

This gigantic phantom of Saṁsâra troubles them no more who have examined it with the light of Vichâra.*

CHAPTER II.

THE STORY OF THE SPACE-BORN (AND THEREIN THE MYSTERIOUS NATURE OF BRAHMÂ)

Hear thou the story of the Space-born.

Somewhere there dwells a Brâhman named Âkâshaja (Space-born). Ever intent is he on meditation for the good of all beings. He had lived so long that Mṛityu (Death) grew jealous, and thought to himself, "All creations I o'erpower and devour resistlessly. Why do I not thus with this Space-born Brâhmaṇ? My power is blunted against him as the edge of the keenest sword on the face of the rock." And so he went against him once again. He met a wall of fire surrounding his abode. With difficulty he broke through it and beheld the Brâhman and endeavoured to grasp him with his hundred hands, but failed even as one fails with physical hands to seize a thing of fancy.

Then Mṛityu went to his lord and master Yama and asked him why, and Yama spoke: "Thou art unable by thyself, O Death! to master any living thing. It is the actions of thy prey that make him fall into thy ruthless hands.† Go thou then again and seek for those acts of this Brâhmaṇa that shall help thee to defeat him." And Mṛityu wandered long through distant countries, lakes, rivers, and forests, mountains, seas, and shores, and towns, and cities, searching for those acts, but never found he any. Then he came again to Yama in his helplessness, and asked him where those acts lay hidden. Yama pondered long and then replied: "O Death! the Brâhmaṇa born of Space has done no acts. Out of pure Space alone he took his birth, and therefore is not different from that Space.* No karma lies behind him nor is he making any now. No limitations, no desires are there in his nature to manifest themselves in any action, and to be seized upon by thee and broken through. That we see the play of life-vibrations (Prâṇa-spanda) in him is the fault of our own eyes. It is as if all possible shapes and figures that lie embedded in the vast rock of consciousness—and could be carved as separate statues out of and apart from it, if such an out of and apart from it were possible—should, each of them, imagine itself as having an existence separate from and independent of that rock. But he whom thou art vainly jealous of, O Death! doth ever hold to his identity with the Supreme, and so may not be singled out and attacked by thee. A Being that arises from its Cause without the help of instruments can in no way be different from that Cause. And so this Brâhmaṇa, born of Space alone, and one with it, falls not within thy sway, unless he should, of his own wish, harbour thought of death. Thou must perforce confine thy operations to those that join themselves to limitations, thinking, 'I am this piece of earth, or this, or this.'"

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* Discrimination.

† Acts are due to desires and cause changes; desires mean limitations of the self, and limitations necessarily imply a beginning and an end, hence subordination to Death, who is only change *in excelsis*. Wherever there is change Death hath sway, and men, by acting, become subject to Death.

"But tell me, Master! how may there be any birth from vacancy alone? How are, or are not, earth, and air, and fire, and all the others?" So Death asked of Yama, and he made answer:

"He is not born at all, never was He unborn, nor ever shall cease to be.† All possible things are but parts of His consciousness, downwards from that mountain of Light, which to our sight first arises after the sleep of Mahâpralaya. And as a part may not overpower the whole, so canst thou not conquer Him."

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* Space being a plenum, not a void, containing all possibilities that can become actualities. The thought of the Logos of things as co-existing is Space; His thought of them as successive is Time. The two are conditions of our thinking, who live in Him.

† He is but the manifested Mind of the Logos, outbreathed and inbreathed, but never beginning nor ceasing to be.

Mṛityu heard this with surprise and smileless went to his abode.

Râma said: "It seems to me, O Sage! that thou hast been describing unto me Brahmâ Himself, the Great Father of all things, the Self-born and the Unborn."

"Truly so, O Râma! and about Him Mṛityu disputed with Yama at the end of a Manvantara, and was thus instructed by him.

"As the castle in the air, as the city of dream-fancies, so truly is all the seen. The seer and the seen have no true being of their own, apart from the being of Paramâtman. Imagination is the mind and the mind is Brahmâ."

CHAPTER III.

Recurring Questions and Preliminary Answers

Râma asked: "Tell me clearly, O Sage! what the form is of the mind from which these chains of worlds are spun."

Vasiṣhṭha: "It has no form, O Râma! Even like space is it, everywhere yet nowhere. Naught else is it than consciousness of an object. It is Saṁkalpa. Avidyâ, Saṁsriṭi, Chitta, Manas, Bandha, Mala, Tamas, are synonyms of the seen, and the forms of the seen are the forms of the mind; it has no other form of its own. And This, the universe of the seen, is all within the Great Atom of Consciousness (Mahâ-chit-param-aṇu), even as light is in the fire, as motion in the wind, as liquidity in the water.

"The state of non-seer-ness which comes to the seer on the disappearance of the seen—that is the state of Oneness (Kevali-bhâva)—when that has been attained, then all desires of Like and of Dislike (Râga and Dvesha) vanish at once, as movements from the leaves of the forest when the storm is hushed."

Râma: "But how may the seen cease to be? If it really is, it cannot lose itself. And that it is not non-existent, our senses testify."

Vasiṣhṭha: "Truly it is a startling statement that the world (Jagat), and all its 'I am this,' and 'I am this,' has no real meaning. Yet I make it, and I shall try to make it clear to thee, and show that all this that thou seest is nothing else than Brahm; that that which is already Full expands within its Fullness as it were; that Peace remains in Peace; that Space appears in Space, and Brahm in Brahm; that in reality there is no seen, no seeing and no seer; nor life nor lifelessness; but only one Great Shânti, everlasting Peace."

Râma: "Thy words, O Sage! are but as if thou saidst—the son of the childless woman has ground a mountain into dust, or that a dead rock is dancing with its arms extended, or that statues of stone are reading, or painted clouds are roaring. What is the meaning of thy saying that this world, with all its solid lands and mountains spread wide and standing high in space, with all its pains of birth and death, is naught?"

Vasiṣhṭha: "What I mean is this: that it is all the creation of the mind, which while non-existent in very truth, falsely appears as existent."

Râma: "But whence then came this mind and how does it appear as existent when it is not really so?"

Vasiṣhṭha: "That which remains behind in the general dissolution of Mahâpralaya, the Eternal Being whom words describe not positively, who is indicated by such names as Paramâtman, whom the students of the Sâṁkhya call the Puruṣha, who is the Brahm of the Vedântins, the Vignyân (Partless Consciousness) of the Vignyâna-vâdins, the Shûnya of the Shûnya-vâdins, from whom all this arises, in whom it all has mergence, from whom the Gods, Viṣhṇu, and Hara and Brahmâ, issue as rays from the Sun, That from which Time and Space and the ordered movement of Destiny take their existence, That which transcends all existence, That which is Pure Consciousness—Manas, Thought, or Gnyâna, is His sole high and mysterious Power. And as Gnyâna is His nature, so by Gnyâna only may He be seen and known. Tapas, or Dâna, or Vrata, give no help herein directly."

Râma: "Where may we find and how may we approach this God of Gods?"

Vasishtha: "He is not far to seek. He is in our bodies even. He is all around them. He is they. He is the Universe; wherever consciousness is, there is He. Chit—consciousness—is all. Chit is the wearer of the Moon. Chit is the Lord of the Eagle. Chit is the Lotus-born. Chit is He that shines, the Sun with the myriad rays."

Râma: "But in this land of ours, O Sage! we hear this as a commonplace from even the lips of children, and but too often it conveys no meaning."

Vasishtha: "The deepest sayings of the wise become the commonplaces of the people. As I have told thee once, the deepest is the simplest, and the very simpleness of profound truths hides their full meaning, and their all-pervading presence does itself lead to ignoring of them. Try to understand the meaning of the commonplace. A truth is commonplace only to minds that are themselves but commonplace. Yet more, if remedies are commonplace are not the griefs and ailments for which these remedies are sought as commonplace? The truth is, when the malady is strong, it will weaken the medicine applied if it effects not cure within a moment. But persist in the ministrance, and the former loses what the latter gains in strength. If thou shalt try to understand sincerely what Chit may be without an object different from Itself, then shalt thou see what frees thee from all pains. Then breaks the bond of the heart, then all doubts disappear, then karmas fall away, for the Final has been seen." 21.2.03

Râma: "Describe again to me, O Sage! the form and nature of this Final Being."

Vasishtha: "Whatever the form is of consciousness *during* its flight, when it rushes from point to point across the most measureless distances, that is the form of the Paramâtman.* That fathomless ocean of consciousness wherein the ever-limited world is ever denied, is lost, is naught, that is the nature of Paramâtman; wherein the complex relations of seer and seen, appearing to *be*, are yet in reality *not*, wherein are all these crowded worlds but which is empty still, which though composed of Chit is yet like a vast dead rock—such are the Form and the Nature of that Paramâtman."

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* Omnipresence, which alone renders the appearance, the illusion, of flight possible.

Râma: "How may I understand that that Paramâtman is and that these worlds are not?"

Vasiṣhṭha: "He who understands that the world is an illusion just as much as the colour of blue which appears to belong to the emptiness of space is an illusion, he has in truth understood the nature of the Supreme."

Râma: "Thy words, O Sage! are as if one should say that the Mountain of Meru lay contained in a grain of mustard. How may I create within myself the belief that all this solid world is non-existent?"

Vasiṣhṭha: "By long-continued stress of thought has this solidity thou speakest of arisen. And as it has arisen, so also and so only may it disappear, as it has disappeared for those we know as Jîvanmuktas and Videhamuktas. Surely thou believest that such are?"

Râma: "Tell me the character of each, O Brâhmaṇa!"

Vasiṣhṭha: "He that has seen and understood the heart of things while yet in the body, he is the Jîvanmukta. His face changes never its sereneness though good befall or ill. Ahaṁkâra is dead within him. His Buddhi is not bound to any object by the bonds of Desire. Acting, in performance of his duties, as they act that are moved by the world's loves and hates, he harbours not these roots of all the emotions in his heart of hearts. And when his body (Sthûla or Sûkshma or Kâraṇa) falls away in course of time, as his Prarâbdha is exhausted, then he enters the condition of the Videhamukta. The Videhamukta rises not nor sets. He neither is, nor is not. He is not I; he is not thou. He shines in the sun. He rules over the world as Vishṇu. He dissolves them as Hara. He creates them anew as Brahmâ. As ether and as air, he supports the Ṛishis, Gods, and Titans. He is the Family Mountains, on the summits of which stand the cities of the Lokapâlas. As the earth too he bears these races of living beings on his broad breast; as grasses, as groves, and as creepers, he gives forth the fruits that nourish. Whatever, indeed, that appears, he becomes all that."

Râma: "But if the Videhamukta becomes the three worlds, where is his emancipation from Saṁsâra? Is he not fallen deeper still into that Saṁsâra?"

Vasiṣhṭha: "It would be so only if that Saṁsâra had true existence."

Râma: "But how, again, may its non-entity be realised?"

Vasiṣhṭha: "The way uphill is no less long than the way downhill. By patient unremitting effort may this end be gained. Think on the nature of the seen and of the seer. What seems so solid to-day, is it as solid to-morrow? Hast thou not thyself so well described how seas dry up, mountains crumble away, whole worlds vanish from the painted sheet of space? And does not even common reason say that what is cannot also not be, that what is not cannot be? Does it not follow hence that whosoever undergoes a change is really false, really illusive, has no true existence?

"That only which persists through Mahâpralayas has true existence."

Râma: "This that remains behind at Pralaya must be formless. On this point I have no doubt. But how should it not then be utter emptiness, mere nothing. Where neither seer is nor seen, cannot be else than nothing.

Vasiṣhṭha: "Truly a nothing, but which holds all things within itself. As the marble-block contains within itself all possible shapes that might be chiselled out of it; as the smooth surface of the ocean hides within itself all possible billows that might rise on it, so does the Being that remains through Pralayas contain within itself all possible forms of all Saṁsâras. The marble figures and the ocean-waves, what are they? Mere modifications of the substance of the marble or the water, modifications, movements, limitations in Time and Space. If, by a great effort of Buddhi, Motion and Time and Space could be cast out of the illustration, then would it become plain how emptiness and nothingness is full with all existence."

Râma: "Where does the phantasm of Saṁsâra go during these Pralayas?"

Vasiṣhṭha: "Do thou tell me whence arise and where retire the castles of imagination that thou buildest."

Râma: "Still these castles of imagination have a temporary being. They arise and disappear. That should be explained. Allowing even that Saṁsâra has no true existence, still it has a false existence; not absolutely Asat* is it, though not all Sat;† at most it shows both aspects, Sat as well as Asat. It is Sadasat. This leaves behind the ever-recurring question: Whence does it arise, whereinto disappear, why does it arise, why end; why should the Paramâtman, Being beyond wants, Being self-complete, eternal Fullness which should be beyond the need for change, ever be casting forth and reabsorbing from and into Itself this hopeless tangle of joys and miseries?

"Brahm is all, Brahm is everywhere, thou sayest. All Jîvas should be Brahm if this were so. Yet every Jîva is different from every other. One sorrows here, and one rejoices there; a third looks on indifferent. All Jîvas act not uniformly, are not moved by the same motives at the same time. And even were it so, how could those be one which we behold as two, as many, standing side by side and all apart from one another, or ever moving different ways?"

Vasiṣhṭha: "Well sayest thou, O Prince! such is indeed the ever-recurring question. This is the one main point round which all the doubts and the difficulties of the searcher cluster. While it remains unsolved nothing is solved. To tread the path of Truth without an answer to that question is more difficult than to thread one's way without a lamp through a dense forest on a cloudy night. Doubts laid to rest by means other than of such answer, rise again and yet again like well-armed foes that are only stunned and slightly wounded and not slain. This most helpful answer thou shalt find, O Râma! if thou thinkest deeply on the true nature of Time, and Space, and Change. (Motion)

"Thy question tacitly assumes the truth of these, as I indicated even now.

"That one Being should cast forth other or others from Itself, and reabsorb these back into Itself—this Change implies both Time and Space. If Time and Space were not, such change and such succession could not be, nor would there be the co-existence of the many. If thou couldst see that the

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* Not-Being. † Being.

Supreme works not in Time and Space, but that both these are in Its Being, then would thy question have been answered finally; then would the doubt vanish for evermore; then shouldst thou see that all the changeful process of Saṁsâra is a frozen dream, a changeless vision in the changelessness of the Eternal.

"I shall try to make this clear to thee."

A HINDU STUDENT.

(TO BE CONCLUDED)

THE PHILOSOPHER-REFORMER OF THE FIRST CENTURY: HIS BIOGRAPHER AND EARLY LIFE*

THE APOLLONIUS OF PHILOSTRATUS

FLAVIUS PHILOSTRATUS, the writer of the *Life of Apollonius* which has come down to us,† was a distinguished man of letters who lived in the last quarter of the second and the first half of the third century (*cir.* 175-245 A.D.). He formed one of the circle of famous writers and thinkers gathered round the philosopher-empress,‡ Julia Domna, who was the guiding spirit of the Empire during the reigns of her husband Septimius Severus and her son Caracalla. All three members of the imperial family were students of occult science, and the age was pre-eminently one in which the occult arts, good and bad, were a passion. Thus the sceptical Gibbon, in his sketch of Severus and his famous consort, writes:

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* See my article "Apollonius of Tyana, the Philosopher and Reformer of the First Century," in the last number.

† Consisting of eight books written in Greek under the general title Τὰ ἐς τὸν Τυανέα Ἀπολλώνιον.

‡ ἡ φιλόσοφος, see art. "Philostratus" in Smith's *Dict. of Gr. and Rom. Biog.* (London; 1870), iii. 327*b*.

"Like most of the Africans, Severus was passionately addicted to the vain studies of magic and divination, deeply versed in the interpretation of dreams and omens, and perfectly acquainted with the science of judicial astrology, which, in almost every age except the present, has maintained its dominion over the mind of man. He had lost his first wife whilst he was governor of the Lionnese Gaul. In the choice of a second, he sought only to connect himself with some favourite of fortune; and as soon as he had discovered that a young lady of Emesa in Syria had *a royal nativity*,* he solicited and obtained her hand. Julia Domna† (for that was her name) deserved all that the stars could promise her. She possessed, even in an advanced age,‡ the attractions of beauty, and united to a lively imagination a firmness of mind, and strength of judgment, seldom bestowed on her sex. Her amiable qualities never made any deep impression on the dark and jealous temper of her husband,§ but in her son's reign, she administered the principal affairs of the empire with a prudence that supported his authority, and with a moderation that sometimes corrected his wild extravagances. Julia applied herself to letters and philosophy with some success, and with the most splendid reputation. She was the patroness of every art, and the friend of every man of genius."||

We thus see, even from Gibbon's somewhat grudging estimate, that Domna Julia was a woman of remarkable character, whose outer acts give evidence of an inner purpose, and whose private life has not been written. It was at her request that Philostratus wrote the *Life of Apollonius*, and it was she who supplied him with certain MSS. that were in her possession, as a basis; for the beautiful daughter of Bassianus, priest of the sun at Emesa, was an ardent collector of books from every part of the world, especially of the MSS. of philosophers, and of memoranda and biographical notes relating to the famous students of the inner nature of things.

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* The italics are Gibbon's

† More correctly Domna Julia; Domna being not a shortened form of Domina but the Syrian name of the empress.

‡ She died A.D. 217.

§ The contrary is held by other historians

|| Gibbon's *Decline and Fall*, I. vi

That Philostratus was the best man to whom to entrust so important a task, is doubtful. It is true that he was a skilled stylist and a practised man of letters, an art critic and an ardent antiquarian, as we may see from his other works;* but he was a sophist rather than a philosopher, and though an enthusiastic admirer of Pythagoras and his school, was so from a distance, regarding it rather through a wonder-loving atmosphere of curiosity and the embellishments of a lively imagination than from a personal acquaintance with its discipline or a practical knowledge of those hidden forces of the soul with which its adepts dealt. We have, therefore, to expect a sketch of the appearance of a thing by one outside, rather than an exposition of the thing itself from one within.

The following is Philostratus' account of the sources from which he derived his information concerning Apollonius:†

"I have collected my materials partly from the cities which loved him, partly from the temples whose rites and regulations he restored from their former state of neglect, partly from what others have said about him, and partly from his own letters.‡ More detailed information I procured as follows. Damis was a man of some education who formerly used to live in the ancient city of Ninus.§ He became a disciple of Apollonius and recorded his travels, in which he says he himself took part, and also the views, sayings and predictions of his master. A member of Damis' family brought the Empress Julia the note-books|| containing these memoirs, which up to that time had not been known of. As I was one of the circle of this princess, who was a lover and patroness of all literary productions, she ordered me to re-write these sketches and improve their form of expression, for

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* For the life and writings of Philostratus we must refer the reader to the usual sources, and so economise space for our more direct subject.

† I use the 1846 and 1870 editions of Kayser's text throughout.

‡ A collection of these letters (but not all of them) had been in the possession of the Emperor Hadrian (A.D. 117-138), and had been left in his palace at Antium (viii. 20). This proves the great fame that Apollonius enjoyed shortly after his disappearance from history, and while he was still a living memory. It is to be noticed that Hadrian was an enlightened ruler, a great traveller, a lover of religion, and an initiate of the Eleusinian Mysteries.

§ Nineveh.

|| τὰς δέλτους, writing-tablets. This suggests that the account of Damis could not have been very voluminous, although Philostratus further on asserts its detailed nature (i. 19).

though the Ninevite expressed himself clearly, his style was far from correct. I also have had access to a book by Maximus* of Ægæ which contained all Apollonius' doing at Ægæ.† There is also a will written by Apollonius, from which we can learn how he almost deified philosophy.‡ As to the four books of Mæragenes§ on Apollonius they do not deserve attention, for he knows nothing of most of the facts of his life" (i. 2, 3).

These are the sources to which Philostratus was indebted for his information, sources which are unfortunately no longer accessible to us, except perhaps a few letters. Nor did Philostratus spare any pains to gather information on the subject, for in his concluding words (viii. 31), he tells us that he has himself travelled into most parts of the world and everywhere met with the "inspired sayings"‖ of Apollonius, and that he was especially well acquainted with the temple dedicated to the memory of our philosopher at Tyana and founded at the imperial expense ("for the emperors had judged him not unworthy of like honours with themselves"), whose priests, it is to be presumed, had got together as much information as they could concerning Apollonius.

A thoroughly critical analysis of the literary effort of Philostratus, therefore, would have to take into account all of these factors, and endeavour to assign each statement to its original source. But even then the task of the historian would be incomplete, for it is transparently evident that Philostratus has considerably "embellished" the narrative with numerous notes and additions of his own and with the composition of set speeches.

Now as the ancient writers did not separate their notes from the text, or indicate them in any distinct fashion, we have to be constantly on our guard to detect the original sources from the glosses of the writer.¶ In fact Philostratus is ever taking advantage of the mention of a name or a subject to display his own knowledge, which is often of a most legendary and fantastic nature. This is especially the case in his description of Apollonius' Indian travels. India at that time and long afterwards was considered the "end of the world," and an infinity of the strangest "traveller's tales" and mythological fables were in circulation concerning it. One has only to read the accounts of the writers on India[†] from the time of Alexander onwards to discover the source of most of the strange incidents that Philostratus records as experiences of Apollonius. To take but one instance out of a hundred, Apollonius had to cross the Caucasus, an indefinite name for the great system of mountain ranges that bound the northern limits of Âryâvarta. Prometheus was chained to the Caucasus, so every child had been told for centuries. Therefore, if Apollonius crossed the Caucasus, he must have seen those chains. And so it was, Philostratus assures us (ii. 3). Not only so, but he volunteers the additional information that you could not tell of what they were made! A perusal of Megasthenes, however, will speedily reduce the long Philostratian account of the Indian travels of Apollonius (i. 41—iii. 58) to a very narrow compass, for page after page is simply padding, picked up from any one of the numerous *Indica* to which our widely read author had access.[†] To judge from these writers, Porus[‡] (the Râjâh conquered by Alexander) was the immemorial king of India! In fact, in speaking of India or any other little-known country, a writer in these days had to drag in all that popular legend associated with it, or he stood little chance of being listened to. He had to give his narrative a "local colour," and this was especially the case in a technical rhetorical effort like that of Philostratus.

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* One of the imperial secretaries of the time, who was famous for his eloquence and tutor to Apollonius.

† A town not far from Tarsus.

‡ ὥς ὑποθειάζων τὴν φιλοσοφίαν ἐγένετο. The term ὑποθειάζων occurs only in this passage, and I am therefore not quite certain of its meaning.

§ This *Life* by Mæragenes is casually mentioned by Origenes, *Contra Celsum*, vi. 41; ed. Lommatzsch (Berlin; 1841), ii. 373.

‖ λόγοις δαιμονίοις.

¶ Seldom is it that we have such a clear indication, for instance, as in i. 25, The following is what *I* have been able to learn . . . about Babylon."

Again, it was the fashion to insert set speeches and put them in the mouths of well-known characters on historical occasions, good instances of which may be seen in Thucydides and the *Acts of the Apostles*. Philostratus repeatedly does this.

[†] See E. A. Schwanbeck, *Megasthenis Indica* (Bonn; 1846), and J. W. McCrindle, *Ancient India as described by Megasthenes and Arrian* (Calcutta, Bombay, London; 1877), *The Commerce and Navigation of the Erythræan Sea* (1879), *Ancient India as described by Ktesias* (1882), *Ancient India as described by Ptolemy* (London; 1885), and *The Invasion of India by Alexander the Great* (London; 1893, 1896).

[†] Another good example of this is seen in the disquisition on elephants which Philostratus takes from Juba's *History of Libya* (ii. 13 and 16).

[‡] Perhaps a title; it looks like a corruption of Puruṣha.

But it would be too long to enter into a detailed investigation of the subject, although the writer has prepared notes on all these points, for that would be to write a book and not a sketch. Only a few points are therefore set down, to warn the student to be ever on his guard to sift out Philostratus from his sources.*

But though we must be keenly alive to the importance of a thoroughly critical attitude where definite facts of history are concerned, we should be as keenly on our guard against judging everything from the standpoint of modern preconceptions. There is but one literature of antiquity that has ever been treated with real sympathy in the West, and that is the Judæo-Christian; in that alone have men been trained to feel at home, and all in antiquity that treats of religion in a different mode to the Jewish or Christian way, is felt to be strange, and if obscure or extraordinary, to be even repulsive. The sayings and doings of the Jewish prophets, of Jesus and of the Apostles, are related with reverence, embellished with the greatest beauties of diction, and illumined with the best thought of the age; while the sayings and doings of other prophets and teachers have been for the most part subjected to the most unsympathetic criticism, in which no attempt is made to understand their standpoint. Had even-handed justice been dealt out all round, the world to-day would have been richer in sympathy, in wide-mindedness, in comprehension of nature, humanity, and God, in brief, in soul-experience.

Therefore, in reading the *Life of Apollonius* let us remember that we have to look at it through the eyes of a Greek, and not through those of a Jew or a Protestant. The Many must be for us as authentic a manifestation of the Divine as the One or the All, for indeed the Gods exist in spite of commandment and creed. The Saints and Martyrs and Angels have seemingly taken the places of the Heroes and Dæmons and Gods, but the change of name and change of view-point among men affect but little the unchangeable facts. To sense the facts of universal religion under the ever-changing names which men bestow upon them, and then to enter with full sympathy and comprehension into the hopes and fears of every phase of the religious mind—to read, as it were, the past lives of our souls—is a most difficult task. But until we can put ourselves understandingly in the places of others, we can never see more than one side of the Infinite Life of God. A student of comparative religion must not be afraid of terms; he must not shudder when he meets with "polytheism," or draw back in horror when he encounters "dualism," or feel an increased satisfaction when he falls in with "monotheism"; he must not feel awe when he pronounces the name of Yahweh and contempt when he utters the name of Zeus; he must not picture a satyr when he reads the word "dæmon," and imagine a winged dream of beauty when he pronounces the word "angel." For him heresy and orthodoxy must not exist; he sees only his own soul slowly working out its own experience, looking at life from every possible view-point, so that haply at last he may see the whole, and having seen the whole, may become God.

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* Not that Philostratus makes any disguise of his embellishments; see, for instance, ii. 17, where he says: "Let me, however, defer what *I* have to say on the subject of serpents (ὁ λόγος ἐς τοὺς δράκοντας), of the manner of hunting which Damis gives a description."

To Apollonius the mere fashion of a man's faith was unessential; he was at home in all lands, among all cults. He had a helpful word for all, an intimate knowledge of the particular way of each of them, which enabled him to restore them to health. Such men are rare; the records of such men are precious, and require the embellishments of no rhetorician.

Let us then, first of all, try to recover the outline of the early external life and of the travels of Apollonius shorn of Philostratus' embellishments, and then endeavour to consider the nature of his mission, the manner of the philosophy which he so dearly loved and which was to him his religion, and last, if possible, the way of his inner life.

EARLY LIFE

Apollonius was born* at Tyana, a city in the south of Cappadocia, somewhere in the early years of the Christian era.

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* Legends of the wonderful happenings at his birth were in circulation, and are of the same nature as all such birth legends of great people.

His parents were of ancient family and considerable fortune (i. 4). At an early age he gave signs of a very powerful memory and studious disposition, and was remarkable for his beauty. At the age of fourteen he was sent to Tarsus, a famous centre of learning of the time, to complete his studies. But mere rhetoric and style and the life of the "schools" were little suited to his serious disposition, and he speedily left for Ægæ, a town on the sea coast east of Tarsus. Here he found surroundings more suitable to his needs, and plunged with ardour into the study of philosophy. He became intimate with the priests of the temple of Æsculapius, where cures were still wrought, and enjoyed the society and instruction of pupils and teachers of the Platonic, Stoic, Peripatetic and Epicurean schools of philosophy; but though he studied all these systems of thought with attention, it was the lessons of the Pythagorean school upon which he seized with an extraordinary depth of comprehension,* and that, too, although his teacher, Euxenus, was but a parrot of the doctrines and not a practiser of the discipline. But such parrotting was not enough for the eager spirit of Apollonius; his extraordinary "memory," which infused life into the dull utterances of his tutor, urged him on, and at the age of sixteen "he soared into the Pythagorean life, winged by some greater one."† Nevertheless he retained his affection for the man who had told him of the way, and rewarded him handsomely (i. 7).

When Euxenus asked him how he would begin his new mode of life he replied: "As doctors purge their patients." Hence he refused to touch anything that had animal life in it, on the ground that it densified the mind and rendered it impure. He considered that the only pure form of food was what the earth produced, fruits and vegetables. He also abstained from wine, for though it was made from fruit, "it rendered turbid the æther‡ in the soul" and "destroyed the composure of the mind." Moreover, he went barefoot, let his hair grow long, and wore nothing but linen. He now lived in the temple, to the admiration of the priests and with the express approval of Æsculapius,* and he rapidly became so famous for his asceticism and pious life, that a saying† of the Cilicians about him became a proverb (i. 8).

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* ἀρρήτῳ τινὶ σοφία ξυνέλαβε.

† *Sci.*, than his tutor; namely, the "memory" within him.

‡ This æther was the mind-stuff.

At the age of twenty his father died (his mother having died some years before) leaving a considerable fortune, which Apollonius was to share with his elder brother, a wild and dissolute youth of twenty-three. Being still a minor, Apollonius continued to reside at Ægæ, where the temple of Æsculapius had now become a busy centre of study, and echoed from one end to the other with the sound of lofty philosophical discourses. On coming of age he returned to Tyana to endeavour to rescue his brother from his vicious life. His brother had apparently exhausted his own share of the property, and Apollonius at once made over half of his own portion to him, and by his gentle admonitions restored him to his manhood. In fact he seems to have devoted his time to setting in order the affairs of his family, for he distributed the rest of his patrimony among certain of his relatives, and kept for himself but a bare pittance; he required but little, he said, and should never marry (i. 13).

He now took the vow of silence for five years, for he was determined not to write on philosophy until he had passed through this wholesome discipline. Those five years were passed mostly in Pamphylia and Cilicia, and though he spent much time in study, he did not immure himself in a monastery but kept moving about and travelling from city to city. The temptations to break his self-imposed vow were enormous. His strange appearance drew everyone's attention, the laughter-loving populace made the silent philosopher the butt of their unscrupulous wit, and all the protection he had against their scurrility and misconceptions was the dignity of his mien and the glance of eyes that now could see both past and future. Many a time he was on the verge of bursting out against some exceptional insult or lying gossip, but ever he restrained himself with the words: "Heart, patient be, and thou, my tongue, be still"* (i. 14).

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* That is to say, he was encouraged in his efforts by those unseen helpers in the temple by whom the cures were wrought by means of dreams and help given psychically and mesmerically.

† "Where are you hurrying? Are you off to see the youth?"

Yet even this stern repression of the common mode of speech did not prevent his good doing. Even at this early age he had begun to correct abuses. With eyes and hands and motions of the head, he made his meaning understood, and on one occasion, at Aspendus in Pamphylia, prevented a serious corn riot by silencing the crowd with his commanding gestures and then writing what he had to say on his tablets (i. 15).

So far, apparently, Philostratus has been dependent upon the account of Maximus of Ægæ, or perhaps only up to the time of Apollonius' quitting Ægæ. There is now a considerable gap in the narrative, and two short chapters of vague generalities (i. 16, 17) are all that Philostratus can produce as the record of some fifteen or twenty† years, until Damis' notes begin.

After the five years of silence, we find Apollonius at Antioch, but this seems to be only an incident in a long round of travel and work, and it is probable that Philostratus brings Antioch into prominence merely because what little he had learnt of this period of Apollonius' life, he picked up in this much-frequented city. Even from Philostratus himself we learn incidentally later on (i. 20, iv. 38) that Apollonius had spent some time among the Arabians, and had been instructed by them. And by Arabia we are to understand the country south of Palestine, which was at this period a regular hot-bed of mystic communities. The spots he visited were in out-of-the-way places, where the spirit of holiness lingered, and not the crowded and disturbed cities, for the subject of his conversation, he said, required "*men* and not people."‡ He spent his time in travelling from one to another of these temples, shrines and communities, from which we may conclude that there was some kind of a common free-masonry, as it were, among them, of the nature of initiation, which opened the door of hospitality to him.

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* Compare *Odyssey*, xx. 18.

† I am inclined to think, however, that Apollonius was still a youngish man when he set out on his Indian travels, instead of being forty-six, as some suppose. But the difficulties of most of the chronology are insurmountable.

‡ φήσας οὐκ ἀνθρώπων ἑαυτῷ δεῖν, ἀλλ' ἀνδρῶν.

But wherever he went, he always held to a certain regular division of the day. At sun-rise he practised certain religious exercises alone, the nature of which he communicated only to those who had passed through the discipline of a "four years'" (? five years') silence. He then conversed with the temple priests or the heads of the community, according as he was staying in a Greek or non-Greek temple with public rites, or in a community with a discipline peculiar to itself apart from the public cult.*

He thus endeavoured to bring back the public cults to the purity of their ancient traditions, and to suggest improvements in the practices of the private brotherhoods. The most important part of his work was with those who were following the inner life, and who already looked upon Apollonius as a teacher of the hidden way. To these his comrades (ἑταίρους) and pupils (ὁμιλητάς), he devoted much attention, being ever ready to answer their questions and give advice and instruction. Not however that he neglected the people; it was his invariable custom to teach them, but always after mid-day; for those who lived the inner life,† he said, should on day's dawning enter the presence of the Gods,‡ then spend the time till mid-day in giving and receiving instruction in holy things, and not till after noon devote themselves to human affairs. That is to say, the morning was devoted by Apollonius to the divine science, and the afternoon to instruction in ethics and practical life. After the day's work he bathed in cold water, as did so many of the mystics of the time in those lands, notably the Essenes and Therapeuts (i. 16).

"After these things," says Philostratus, as vaguely as the writer of a gospel narrative, Apollonius determined to visit the Brachmanes and Sarmanes.§ What induced our philosopher to make so long and dangerous a journey nowhere appears from Philostratus, who simply says that Apollonius thought it a good thing for a young man* to travel. It is abundantly evident, however, that Apollonius never travelled merely for the sake of travelling. What he does he does with a distinct purpose. And his guides on this occasion, as he assures his disciples who tried to dissuade him from his endeavour and refused to accompany him, were wisdom and his inner monitor (dæmon). "Since ye are faint-hearted," says the solitary pilgrim, "I bid you farewell. As for myself I must go whithersoever wisdom and my inner self may lead me. The Gods are my advisers and I can but rely on their counsels" (i. 18).

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* ἰδιότροπα.

† τοὺς οὕτω φιλοσοφοῦντας.

‡ That is to say spend the time in silent meditation.

§ That is the Brâhmans and Buddhists. Sarman is the Greek corruption of the Sanskrit Shramaṇa and Pâli Samaṇo, the technical term for a Buddhist ascetic or monk. The ignorance of the copyists changed Sarmanes first into Germanes and then into Hyrcanians!

G. R. S. MEAD.

THE THEOSOPHY OF TOLSTOÏ

IN a recent number of THE THEOSOPHICAL REVIEW there appeared a translation of one of the latest of the many allegories or parables that have issued from the pen of Count Tolstoï. It may, therefore, seem not inappropriate to follow this up by drawing the reader's attention to a few amongst the many correspondences that exist between the ethical and spiritual teachings of the "grand Mûjik" and those great truths of the Wisdom-religion which are now being poured forth upon many thirsty souls in the West through the beneficent channels of the Theosophical Society.

It has been asserted—though it is difficult to see on what grounds—that Count Tolstoï does not believe in the immortality of the soul. But could anything prove more clearly than the following passages his conviction, not only of the future existence of the ego after this short space of life on earth is ended, but of its pre-existence under other conditions?

"I shall die," he says. "What is there terrible about that? How many changes have taken place, and are now in progress, in my fleshly existence, and I have not feared them.

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* This shows that Apollonius was still young, and not between forty and fifty, as some have asserted. Tredwell (p. 77) dates the Indian travels as 41-54 A.D.

. . I am always conscious of my life, not as I have been, or as I shall be, but I am conscious of my life thus—that *I am*—that I never began anywhere, that I shall never end anywhere; no compulsion of time and space is connected with my consciousness of life. My life is manifested in time and space, but this is merely its manifestation. But the life itself, of which I am conscious, makes itself perceptible to me outside of time and space. . . And, therefore, a curtailment of the bodily existence, so far as connected with time and space, has nothing wretched about it, and can neither shorten nor destroy my true life. And according to this view, 'death' does not exist."

The short period between the birth and death of the physical body, which is generally spoken of as a man's "life," Tolstoï pictures to himself as a portion of a cone which is standing on its apex, the apex and the inverted base being both concealed from his mental vision. The lowest and smallest section which delimits this portion represents his relation to the world, which relation, though it *seems* to have begun at birth, really stretches back beyond. The higher and greater section represents to him "that higher relation to life to which I have now attained." "It seems to me at first that this portion of a cone is the whole of my life, but in proportion to the movement of my true life I see that what constitutes the foundation of my life lies behind it, outside of its bounds. According to the measure of my life I feel more clearly and vividly my bond with my past which is invisible to me. . . I feel more clearly and vividly my bond with the future, and I come to the conclusion that the life which is visible to me, my earthly life, is but a small portion of my whole life from both its ends, before birth and after death, undoubtedly existing, but concealed from my present knowledge."

Our author seems, moreover, to have caught a glimpse of that truth which has recently been so clearly worked out for us in *The Evolution of Life and Form*, namely, that there is no such thing as an "accident" in this universe, which is ruled by law; that the "form" breaks up directly it ceases to be a suitable vehicle for the "life," and not a moment sooner.

"Man dies," he says, "only because the happiness of his true life cannot be enhanced in this world, and not because his lungs pain him, or because he has a cancer or because a bomb has been thrown at him. . . . It seems to us that a man dies when it is not necessary, but this cannot be. A man dies only when it is indispensable for his welfare, just as a man grows up and attains to manhood only when that is indispensable for his welfare. The course of true life cannot be destroyed by a change in its manifestation."

Speaking of the difficulty which we most of us find in trying to rise in imagination above the "illusion of the body," Tolstoï observes:

"Man cannot, while living in this world in a bodily form, picture life to himself otherwise than in space and time, he therefore naturally asks '*where* he will *be* after death.' But this question is wrongly put. When the Divine Essence of the soul, which is spiritual, independent of space, and which is enclosed in the body in this existence—when this Divine Essence leaves the body It ceases to be conditioned by time and space, and therefore one cannot say of this Essence 'It will be.' *It is.* As Christ said, 'Before Abraham was, I AM,' so also with us all. If we are, we always have been, and shall be, we *are*. The idea of *place* is only caused by that condition of separation from all else in which we have been placed."

And then he goes on to say that at death this separation will cease, and thus for those still living in the world we shall be everywhere and nowhere. For us locality will not exist.

"One thing only," he concludes, "is known to reason, that the Divine Essence does exist, that It has been growing while in this world, and that having attained a certain extent of growth it has passed out of these conditions," though only, we might venture to add, for a time.

All who are familiar with the descriptions which the Count has given, in *My Religion* and *My Confession*, of the mental struggles through which he passed, and from which for long he could see no loophole of escape, are aware that after many years of bitter questionings and almost of despair (in which the only possible way out of his difficulties seemed to be to put an end to his own life and responsibility), faith at last returned to him—

faith, "which," he says, "is not only the apprehension of things unseen, is not only a revelation (that is only a definition of one of the signs of faith); is not the relation of man to God (faith must first be determined and then God, and not faith through God); and it is not, as it has been so often understood, acquiescence;—faith is the knowledge of the meaning of man's life, through which man does not destroy himself, but *lives*. Faith is the *force* of life."

Thus Tolstoï came gradually to the conclusion, he tells us, that the lower self, the animal personality (whose gratification he believed most of the people amongst whom he lived to be seeking), that for which alone "man desires life and happiness, can have neither life nor happiness."

The only real happiness, that indeed which alone makes it possible for a thinking man to go on living, lies—according to his views—in the exercising of what he calls the "rational consciousness." "The sole life which is felt by man, and which evokes all this activity, proves to be something deceptive and impossible; but the inward life which he does not love, which he does not feel, of which he is ignorant, that is the one real life."

"Man's true life," he says again, "begins when a man first realises that the life of his personality is not lasting and cannot satisfy him, and when something within points to a higher state of bliss."

Having once caught a glimpse of the reality, "personal happiness is so indubitably destroyed that it is impossible to continue in individual existence [*i.e.*, the existence merely of the personality], and the man begins to form a new relation of his animal to his rational self—the man begins to be born into the true Life of Mankind." But this new birth cannot be forced upon a man from outside. "The babe is born not because it desires it, or feels it to be time, or because it feels it is good to be born, but because it is *ready*, and can no longer continue its previous existence." Even so, he says, does this new life come to a man. Rational sense imperceptibly springing up in his person grows to such a point that life in his own personality becomes impossible. And here, as everywhere else in nature, this new birth, as he considers it, is attended with strife and loss. "The same annihilation of the germ of the previous form of life, and the appearance of a new shoot, the same apparent strife of the preceding form, decomposing the germ, and the increase in size of the shoot, and the same nourishment of the shoot at the expense of the decomposing germ."

And when once this rational consciousness has been awakened in man then he begins to realise within himself the fundamental law of his being, the law of sacrifice. "Whatever a man may do, he will attain to no happiness until he lives in harmony with the law of his life. But the law of his life is not contest, but, on the contrary, the mutual service of individuals to each other."

"However contracted may be the sphere of man's activity, . . . if he lives renouncing the personality for the happiness of others, he already enters here, in this life, upon that new relation to the world, which is the business of this life for all men."

"Hence," he says, "my answer to the question whether one should try to attain complete consciousness in one's own inner spiritual life is—that this is precisely the most needful and important business of our lives. Most needful and important because the only reasonable conception of life is the accomplishment of [the will of] Him Who sent us into the world, that is—the will of God." And the only means by which we can accomplish this Will is by the realisation that we are a part of this one Life which governs the world.

"Jesus says: 'Men imagine that each has a separate existence in his own individual will, but this is a deception. The only true life is that which acknowledges the source of life in the will of the Father. *My* teaching unfolds this life, and represents life, not as consisting of separate branches, but as the one tree from which all branches grow. Only he who lives *in the will of the Father*, like the branch on the tree, really lives; and he who lives by his own will perishes like the branch which drops off.'"

It would be easy to quote many more passages in which is manifest the resemblance between the doctrines of this "great Mûjik," and general Theosophical teachings; some of his writings indeed, on love, and service, on non-resistance to evil, and the bonds that bind men to one another, might have come from one of our own writers.

But this short paper must content itself with but one more quotation, in which he sets forth his belief in the unity of the life in all men.

"To understand life," he says, "we must know that the Source of life is Infinite Good, and that consequently the life of man is the same. To understand the Source we must know that the Spirit of life in man proceeds from It. . . . Man's true life is only to be found in the emancipation from the personal self, and in the growth of the Divine consciousness. It is because the doctrine of Christ requires illimitable perfection, that is to say, the blending of the Divine essence, which is in each man's soul, with the will of God, *the union of the Son with the Father*, that it has authority. It is only the emancipation of the Son of God, who dwells with each one of us, from the animal element within us, and the drawing near to the Father, that can, in the Christian sense of the word [and, we might add, in the Theosophical sense of the word] be called life."

E. M. MALLET.

THE COINING OF THE WORD

MAKE continence thy furnace, forbearance thy goldsmith,
Understanding thine anvil, divine knowledge thy tools,
The fear of God thy bellows, austerities thy fire,
Divine love thy crucible, and melt God's name therein.
In such a true mint the Word shall be coined.
This is the practice of those on whom God looketh with an eye
of favour.

From the *Japji* of the Sikhs.
(MACAULIFFE'S translation.)

THE CLASSICS OF THE TROUBADOURS

If we could follow the fate of some one piece of the works of Boëthius, as it passed from monk to monk in the cloisters of Fulda, having gloss added to gloss from the sixth century down to the twelfth, we should realise that there was at first the free stream of an eclectic and so-called "pagan" thought within and behind the Church, and that it gradually sinks out of sight or is deliberately diverted into other channels.

The true Troubadours were earnest students of Hermetic lore; they had gained entrance, said one of them, Pierre Vidal, into a universal storehouse of philosophy, and it was their mission to wander over many lands and spread the knowledge far and wide. They deeply resented being mistaken for the inferior minstrels, the Jongleurs, to whose increasing corruption it was owing that the whole profession fell into disrepute and gradually died out, while the science itself was preserved by worthier means.*

> Lo, how that he which that first said this thing,
> Of Philosophers, father was—Hermes.
>
> . . . . .
>
> And therefore, said he, take heed to my saw,
> Let no man busy him this art to seek,
> But if that he th' intention and speech
> Of philosophers understand can,
> And if he do he is a learned man,
> For this Science and this cunning, quoth he,
> Is of the Secret of Secrets, parde!
>
> (Chaucer, *The Chanounes Yemannes Tale.*)

This science was up to a certain date in the Church itself;

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* Don Enrique de Villena says that there was a *secret* Consistory of the Gaya Sciencia as well as a public one. In the secret society the members were bound by vows. ("Arte de Trobar," from Mayans y Siscar Origenes: Madrid; 1873. p. 272.)

not regarded as an enemy beating at the gates or pushed aside as something infamous. For the first Troubadours were all in some religious order. Raynaud de Louans, who adapted Boëthius in his poem *Fortune et Felicité*, was a Dominican. Herman, the English Trouvère, was in holy orders. "J'ai a nom Herman, prestre sui ordiné," he says in the introduction to one of his works.

Matfré Ermengaud was a Minorite Friar. Dom Jehans was a "blans moinnes de Bonne Vie," and made a Latin version of the Greek legend of the Seven Sages in the twelfth century.

Guillaume de Guilleville was a Cistercian monk, the author of an immense poem called *The Three Pilgrimages*—the first, human life; the second, the life of the soul after death; and the third, the life of Jesus Christ.

But at a certain point somewhere between the tenth and the twelfth centuries the science is suddenly buried. The great pure outline of the philosophy becomes overlaid and obliterated, as some vast temple might disappear under a sweep of shifting sand, leaving here and there an arabesque still visible, which men, groping in after years, find and wonder over.

The chief of these literary relics were the works and the imitations of Boëthius. These were the principal stock-in-trade of the monkish poets, who dressed the same ideas again and again in quaint forms and allegories.

In one version the author sees as in a dream a vision of a wonderful lady, which he describes in this mystical way:

> Beautiful is the lady, although her days have been many,
> No man can hide himself from her glance,
> She herself has woven her gorgeous robes.

This is evidently the soul clothed in the "garments of bliss." She has on the hem of her robe a Greek π, and on her head a θ. The first letter means "life which is entire," and the second "the just law of heaven." On the robe was depicted an embroidered ladder with birds walking up it, a representation of the human soul in its struggles to attain to divinity.

Here is the true immortal lady-love of the first Troubadours, and their first theme was the universal love of the visionary Boëthius, whom they appear to have considered a Christian, and whose Platonic rhapsodies were the basis of all the chivalric devotion afterwards reduced to a regular discipline by the Trouvères. The theme is introduced by Chaucer in his *Troylus and Criseyde*, of which the following verses are paraphrased from Boëthius' *Consolations*:

> In suffisaunce, in bliss and in singings,
> This Troilus gan all his life to lead.
>
> . . . . .
>
> It was an heaven his wordës for to hear,
> And then he would sing in this manner:—
>
> "Love, that of earth and sea hath governance!
> Love, that his hestës (behests) hath in heaven high!
> Love, that with an wholesome alliance
> Hath peoples joinëd, as he likes to guide,
> Love, that knitteth law and company,
> And couples doth in virtue for to dwell!
> Bind this accord that I have told and tell!
>
> That, that the sea, that greedy is to flow,
> Constraineth to a certain endë so
> His floodes, that so fiercely they not grow
> To drench earth and all for evermore;
> And if that Love aught let his bridle go,
> All that now loveth asunder should leap,
> And lost were all that Love holds now to heap.
>
> So would God, that author is of kind,
> That with his bond Love of his virtue list
> To circle heartës all, and fastë bind,
> That from his bond, no wight the way out wist!
> And heartës cold, them would I that he twist,
> To make them love, and that them list to rue,
> On heartës sore, and keep them that be true."

From Boëthius, through the Latin version of the friar above-mentioned, came Jean de Meung's share of the *Roman de la Rose*, the great psychological epic, as it has been called, the classic of the Trouvères.

The first half of this Romance by Guillaume de Lorris was largely taken from another fifth-century source, the work of a Spanish mystic, Prudentius, whose voluminous work on "vice and virtue for the soul," called the *Psychomachia*, was much in vogue at one time. Now in the first lines of Guillaume de

Lorris' work, from the version attributed to Chaucer, we find a reference to Macrobius, who was a contemporary of Prudentius and who forms another most significant source of influence for these mediæval poets.

> This maze I draw to warraunt
> An authore that highte Macrobes.

Macrobius was a Neo-Platonist; he took a great interest in studying pagan deities, and in his *Saturnalia* he tries to derive all forms of religion from sun-worship. His commentary on the "Dream of Scipio"* was thought to be the most precious and most exalted of all the teachings of old-time wisdom. Scipio, it may be remembered, comes to Chaucer in a dream, and shows him the blessed land where the heart finds health and is cured; a land of eternal spring and of joyous pursuits.

Macrobius had travelled in Spain and Africa, and had seen the temples of Heliopolis in Syria. It is possible he may have been connected with the Harranite sects, the later Sabeans in Syria, for an Arabian writer, Masudi, writing in 987, says that most of the eclectic Greek thinkers joined the Sabean sects, and he describes one of their temples, over which he saw written in Syriac the words of Plato: "Who knows Him, worships Him also."† But to return to the Troubadours.

The rules of chivalrous love are only imperfectly suggested in the songs of the Troubadours; they are, however, to be found clearly explained in a voluminous work called the *Breviari d'Amor*.

"There is no other work of this epoch in which this curious side of mediæval manners can be studied. The *Breviar* is crowded with quotations from the ancient Troubadours, making it a most important treatise. The author Matfré Ermengaud also quotes ancient classics, sacred and profane, Latin, Greek and Arabic."‡

The editor goes on to say that the philosophy of the *Breviar* remains, in his opinion, orthodox, although illumined by the light of profane learning, by a belief in astrology and the powers of the planets in ruling human affairs, in the importance of dreams and visions, which vary with the temperament of the individual, but that some are certainly revelations from the Deity or orders sent to us by His angels.

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* E. G. Sandras, *Étude sur Chaucer, considéré comme Imitateur des Trouvères*. Paris; 1859.

† D. Chwolsohn, *Die Ssabier*, ii. 372.

‡ Preface to the edition of 1862 (Beziers).

His amalgam of Hermetic lore and the then orthodox Christianity is like that of Albertus Magnus (continues the Preface), of Alphonse the Wise, of Peter d'Apono—all fervent adepts in Hermetic philosophy.

It is a mistake to call this work an encyclopædia, although it borrows from the great *Encyclopædia* of Vincent de Beauvais. It is, as it calls itself, a Treatise on Love, dedicated to the one purpose of arousing in the popular mind a love of the Creator, by describing some of the glories and wonders of Nature and her powers, and to lead men "to seek the true wisdom."

Ermengaud treats first of the love of the creature, of the love owed by individuals to each other. There is a long homily on the love of the parent to the child. Then follows a most curious and unique treatise on chivalrous love, or Platonic love —Le Domney—which is the source and the only source of inexhaustible joy, as opposed to the "*faux amour*," the love of those not instructed in the rules of reserve and loyalty laid down by chivalry. This portion is called the "Perilous Treatise," but the gist of it is simple and moral to a degree. Without this love, which he expounds at great length, there is neither merit, nor prowess, nor sense, nor valour, nor generosity, nor courtesy, nor chivalry. The art of this love is called "*le dosnoi*," a term which is untranslatable, but which means the art of courtship according to the Rules of Chivalry. The treatise begins thus:

"Aqui comenssa le perilhos Tractat d'Amor de Donas segon que han tractat li antic Trobador en lors causos." To those who find the rules too strict, the duties too severe, he simply orders "matrimonia," which is a state not without its rewards, though not the same source of bliss as "Le Domney."

Then follow the duties to children as the most precious and valuable gifts in the world, and how the "science" may be learnt in part from them, and the great importance of truly understanding children.

The *Breviar* is of immense length, and unfortunately quite inaccessible as to its contents for the general reader, for it has never been translated.

There are many other curiosities among the works of the less-known Troubadours, such as the *Fall of Rain*, by Pierre Cardinal of the thirteenth century. The Rain is covetousness, which has distracted the whole human race, all but the chosen few, whom curiously enough the poet calls the "Friends of God."

> The Friend of God knows they are senseless
> When they have lost the wisdom of God,
> And *they* hold him to be mad
> Because they have forsaken the wisdom of God.

Then there is a *History of the Sibyls*, by the Anglo-Norman Herman. The tenth Sibyl, who rejoices in the name of Tiburtina, predicts the birth of Jesus Christ in 2,496 verses.

The storehouses, then, of the Troubadours were *The Consolations* of Boëthius, *The Psychomachia* of Prudentius, *The Disciplina Clericalis*, *The Encyclopædia* of Vincent of Beauvais, *The Seven Sages*, as well as Æsop's *Fables* and *Kalila and Dimna*, *The Almagest* of Ptolemy, and various works on divination attributed to him, and also some on the same subject attributed to Pythagoras; the "Dream of Scipio," from Macrobius' *Commentary*, and various works of Ovid and other classics, which continually reappear as standard quotations.

> Hath not love

says a modern poet,

> Made for all these their sweet particular air,
> To shine in, their own beams and names to bear,
> Their ways to wander and their words to keep,
> Till story and song and glory, and all things sleep?

A. L. BEATRICE HARDCASTLE.

THE TALE OF IGOR'S WAR

THE OLDEST OCCULT POEM OF RUSSIA

*The Tale of Igor's War** is the oldest poem of Russia in secular poetry. It was composed about the twelfth century, and the only MS. of it which reached modern times was destroyed in 1812, when in the so-called "Patriotic War" against the whole of Europe under Napoleon's banner, Russia gave up to flames, kindled by Russian hands, the heart of the country—Moscow. The precious collection of books and MSS. of Count Alexey Moussin-Pouchkine which contained this priceless copy of the *Tale* was burned with the rest. Its existence was nevertheless proved beyond doubt, (1) by its first printed edition made by the Count himself in 1804, the original text being printed in full, with a translation in modern Russian, (2) by the decisive testimony of trustworthy people who had seen the original. Sincc 1804 about eighteen editions of the *Tale* have appeared, with translations into Russian and other European languages. The famous historian, N. M. Karamzine, says: "This product of antiquity is remarkable for its power of expression and the daring, picturesque beauty of its verse."

Its beauty is wondrous for any lover of true poetry, but it is not only the strange charm of the old Slav rhythm of the song, not the grace of Mey's—himself a renowned poet—transcription of the *Slovo* (Tale, Saga) which gives it such interest; in some of its weirdest or tenderest passages all of a sudden a note is struck which catches at once an ear trained to the faint sounds of ancient occult symbols, of pass-words of world-wide signification.

What to the historian or philologue is a quaint recital of historic facts and curious beliefs, to the student provided with the theosophical key to understanding is a ray of light shooting across the intensely dark area of pre-historic Russia. It is the proof that the minstrels and wandering Kalikas were not the only ones who "knew"—as the old expression runs. Not only does the legendary songster of Wladimir's court, the "wise" Bayan (the Slav Ossian) wear the significant title of "vetchy" ("one who knows, one who sees"), but the young princes are referred to as "the warring tur" (a legendary animal resembling the elk), symbol of strength and frequently of the magic power of taking that animal's form. And indeed we shall see how the poem constantly shows the princely warriors escaping captivity or gaining victory by taking on various shapes of animals and birds —the "tur" and the "wolf" foremost—changing them with the rapidity of thought.

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* *Slovo o Polkou Igorevé*, translation and introduction by L. Mey (St. Petersburg; 1856).

The historical foundation of the song was an expedition of Igor and Vsevolod, nephews of the Prince of Kiev (then Russia's capital and a dream of rude beauty), made in 1185, against the Polovtzi (ancestors of the Kirghiz according to Karamzine). The old chronicles begin the warfare's tale by a vision of Prince Igor, the chief hero of the *Slovo*. The Prince sees the "Sun, standing in heaven even as the Moon." But, in spite of the terrifying sign, he audaciously proceeds to the steppes to war, and three days after, in a heroic struggle, he is conquered and made prisoner, but calling to his aid his magic powers, escapes safely to country and wife. This part is, of course, passed over in contemptuous silence by the commentators.

The poem itself begins with an enthusiastic appeal to "seer" Bayan's memory, a recital of his power and greatness as bard. "By his thought he flew in the woods, he raced as a grey-wolf in the fields, he rose in the air as an eagle." In the old times, it proceeds, *he* sang the first whose falcon had the first dropped on the band of swans—ten falcons being sent out —(he who killed the swan ?). And the "vetchy" harp of Bayan sang under his mighty hand. . . .

"Oh! Bayan! our nightingale, if thou wouldst sing to us, rising by thought to the branches of the tree, . . . thou wouldst sing Igor's war, thou 'knower,' 'vetchy,' Bayan, grandson of Veles."* . . . .

Igor goes forth on the war-path, Nature's dark signs and horrors gather more closely round him. . . . The sun sends darkness on his way; the night wails; the thunder wakes the birds; the wild beasts howl on the cross-ways; the div (deva) shouts from the tree . . . . it sends the news of the prince's attempt to "unknown lands." . . . .

On Friday the first battle is fought and the enemy conquered; the prince gains the "red and the white" banner, the "white banner with red fringe and the silver handle."

But on the next day the dawn is blood-red; the sea sends black clouds which veil the "four suns." Blue lightnings flash round him. The winds, grandsons of Stribog,† pour the "arrows from the sea" on Igor and his valiant servants. . . . . "Alas! gone are the ages of Trajan, gone the age of Yaroslav! . . . . In danger is the very life of the Race of Dajd-Bag,‡ bitter is the sorrow in the Land of Trajan." . . . . Fortune turns against the brothers, "fire" is thrown on them, and the old prince at Kiev sees an ominous dream of their defeat. . . . .

On the third day comes the total darkness. "Like two suns, like two pillars of red fire," the two princes are plunged into this night . . . . O Yaroslav, thou Knower and Prince, "whose thought is called eightfold," help thy Russian Land, shoot thy arrows for Igor, son of Sviatoslav. . . . Alas! Yaroslav . . . . bow the banners, young Vsevolod gives up his soul of pearl, it passes on through its "golden chain."

In the seventh age of Trajan,§ sings the mystic bard, Vseslav, the prince, escaped from Kiev; at midnight he turned into "a wild beast," and ran to the white town (Belgorod); in freedom he turned into a "blue mist," and the morning rays saw him at the gates of Novgorod. . . . Then again, as the grey wolf, he ran to war on to the Doudout; at night he ran even from Kiev to the very tents of Tmontarakan, crossing the way of Hors* in the wolf's shape . . . And when the bell of St. Sophia of Polvtzk rang in that far-off town, he heard its sound in Kiev at matins. . . .

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* Veles or Volos was a deity of Slav mythology. In the apocryphal legend of "Salomon and Kitovrass," Volot (Veles?) is connected with Salomon.

† Stribog seems to have been the god of the winds with the ancient Slavs.

‡ Dajd-Bag, a divinity, literally "God-given"; this "race" is the Slav race.

§ No explanation is to be found concerning the word "Trajan," but "Land of Trajan" indubitably refers here to ancient Russia.

But, so sang Bayan the sage: "Some have the soul of a seer and must yet suffer pain and agony. . . . Neither the able, nor the cunning, nor the wisest *bird* can escape the judgment of God." . . .

Prince Igor, in the meantime, suffers defeat and imprisonment at the hands of the Polovtzi, his enemies. The sea rises, continues the Saga; the black mist comes down . . . . God shows Igor the way to salvation . . . to the Russian land, to the golden throne of the father. . . . The red glare of sunset subsides; Igor sleeps. No, he dreams of the distance across the steppes to the shores of the great Don and the Donetz. . . . At midnight he saddles his horse . . . From the other shore Ovlur† gives the sign: "Igor, know! make haste!"

The earth growls and trembles, the green grasses whisper. . . . Prince Igor plunges into the woods of reeds as a white ermine . . . As a white gogol-bird he plunges into the river, on the other side he finds and mounts his faithful horse. When the Donetz steppes are far behind him, he springs down as the grey-wolf to run . . . to the mists he rises as a falcon free, killing swans and geese . . . At noon, at sunset, at night's fall, Igor flies as a falcon—Ovlur follows him, running as a wolf runs . . . The horses are fallen. . . .

The Donetz river speaks to Igor and says: "Oh, Prince, much greatness hast thou won!" . . . Igor answers the river: "Thou, O Donetz, hast greatness also; thou keepest watch over my dreams, wrapping me in thy warm mists, guarding me by thy water-birds, guarding me even from the wind."

Now the birds are silent, though some still speed through the swaying branches, calling Igor, showing him the way down to the stream . . . . while the nightingale's glorious song rises to the light.

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* Hors (Horus ?) was one of the names of the Sun-God with the Slavs.

† M. Mey supposes Ovlur (or "Laver") to be the name of some Polovetz who aided Igor to escape.

So, too, the song of Bayan comes to end. "It is bad for the head to be severed from the shoulders, for the shoulders to be without the head . . . for Russia to be without Igor her prince!"

The Sun shines in heaven, Igor shines on Russia again. . . . . Igor takes his way to the temple of the Pure Mother of God, to the old temple of his grandsire Mstislav on the Kiev walls.

Thus runs the recital of an historical event at the dawn of Russia's life as a nation. All its heroes were men known to history and chronicle, some of the places it mentions are in existence to this day. But side by side with the plain—and very picturesque—tale of the historian runs another tale, a thread of hints and allusions constantly illuminated by a reference to the "seer" Bayan, head of all minstrels of old Russia, teacher of all her "messengers of love." Most commentators and translators of the *Slovo* have found great difficulty to account for expressions and facts left entirely incomprehensible, even with the help of the oldest existing chronicles of Nestor, or of the most attentive modern study. May we not seek the missing key to the real significance of this famous poem in these very facts themselves, in these hints of some hidden story behind the apparent recital of an historical war—the story of three days of darkness, battle, suffering among foes, and of glorious escape to the "golden throne of the father," conquering fire, air and water as a white bird, and crossing to the "other shore" where the swans and the geese are killed? Is not its charm, which has been so powerful on Russian hearts through centuries, partly due to the unconscious inner response when the note of Igor's war-trumpet sounds, when he goes forth on his dangerous journey against the warning of the "signs of heaven," and when he, at last, returns as the kingly falcon to the faithful wife who never ceased praying for him through his trial, to his royal town, to the temple of the Virgin Mother? By this inner story it is attached to the golden thread of the old tales of Slav heroes who "ceased to live on the Russian land when they all reached the Mount, at the foot of which they all were turned into stones." To infant Russia these heroes and these minstrels, with Yaroslav the Sage, with Bayan the Seer at their head, were teachers and kings; over its cradle sang the mysterious "twin birds of Joy and of Sorrow, one black, the other radiant," and its strange destinies were watched by Hamayun, the "Bird of Wisdom." A very modern yet very mystic artist of the Russia of to-day* has won all suffrages by his pictures, the subjects of which were chosen from these wondrous old tales.

Was it intuition which evoked this picture of Hamayun,† the beautiful Bird of Knowledge, "vetchy" even as Bayan, with its large terrifying eyes looking out far into the future, from under a glory of golden hair round its human face—this image of Hamayun sitting on a lily by the shore of a great sea from whence the dawn comes; or that other of the Russian Knight of old at the cross-way where the straight path is blocked by fearful-looking stones, huge shapes of elementals, hard by a skull whose warning sounds like a death-chant: "Mortal, through this barren waste there is no path, neither on foot nor in saddle, nor on wings"? . . . Yet in these very tales themselves gleam the signs which certify that to the infant Slav race, the youngest child of Âryâvarta, the same hidden doctrine was brought, the same teachers vouchsafed, the same path opened, as to the elder, more fortunate nations in the West.

A RUSSIAN.

NOTE.—An interesting point to notice at the very end of the poem is the fact that the great Wladimir, Prince of Kiev, was given the Hossar title of Cohan, undoubtedly the same as the Tibetan (?) "Chohan," a variation of the title which was borne by many of the personages supposed in turn by history to be the originals of the legendary Prester John (see Karamzine).

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* Prof. Wasnezoff, the decorator of St. Wladimir's Cathedral in Kiev.

† Down to our days words containing the letter "H," which does not exist in the Russian alphabet, were used in Russian orthography with a "G," instead of the "H," thus the bird is called Gamayun instead of Hamayun.

ANCIENT CHALDÆA

(CONTINUED FROM p. 560)

FROM this peculiar division of the people into types, according to the planets which indicated the position of the centre of influence to which they were most readily susceptible, there arose an equally curious arrangement both of the public temple services and of the private devotions of the worshippers. Certain daily hours of prayer, regulated by the apparent movements of the sun, were observed by all alike ; at sunrise, noon, and sunset, certain anthems or verses were chanted by the priests at the temples, and the more religious of the people made a point of being regularly present at these short services, while those who could not conveniently attend them nevertheless observed each of these hours by the recitation of a few pious phrases of praise and prayer.

But, quite apart from these observances, which seem to have been common to all, each person had his own special prayers to offer to the particular deity to whom by birth he was attached; and the proper time for them varied constantly with the motion of his planet. The moment at which it crossed the meridian appears to have been considered the most favourable of all, and next to that the few minutes immediately after its rising or immediately before its setting. It might, however, be invoked at any time while above the horizon; and even while below it the deity of the planet was not entirely out of reach, though in this case he would be addressed only in some great emergency, and the whole ceremonial employed would be entirely different.

The special calendars prepared by the priests for the worshippers of each of these planetary deities contained full particulars as to the proper hours of prayer and the appropriate verses to be recited at each. What might be described as a kind of periodical prayer-book was issued for each planet, and all those who were attached to that planet were careful to provide themselves with copies of it. Indeed, these calendars were something much more than mere reminders as to hours of prayer; they were prepared under special stellar conditions (each under the influence of its own deity, as it were) and were supposed to have various talismanic properties, so that the devotee of any particular planet always carried its latest calendar about with him.

It followed, therefore, that the religious man of old Chaldæa had not a regular hour of prayer or worship which was always the same day after day, as would be the case now; but instead of this, his time for meditation and religious exercise was movable and would occur sometimes in the morning, sometimes at noon, sometimes in the evening, or even at midnight. But whenever it came he did not fail to observe it; however awkwardly the hour might clash with his business, his pleasure or his repose, he would have regarded it as a grave lapse from duty if he had omitted to take advantage of it. So far as we can see, there was no thought in his mind that the spirit of the planet would in any way resent it if he neglected the hour, or indeed that it was possible for such a spirit to feel anger at all; the idea was rather that at that moment the deity was pouring forth a blessing, and that it would be not only foolish but ungrateful to lose the opportunity so kindly offered.

These, however, were only what we might call the private devotions of the people; they had great and gorgeous public ceremonies as well. Each of the planets had assigned to it at least two great feast days in the year, and the Sun and Moon at any rate appropriated considerably more than two. Each planetary spirit had his temples in various parts of the country, and on ordinary occasions his devotees contented themselves with frequent visits to these; but on the greater festivals to which we have referred, enormous multitudes assembled on a vast plain in the neighbourhood of their capital city, where there was a group of magnificent temples, which I should imagine to have been absolutely unique.

These buildings were in themselves worthy of attention as fine examples of a prehistoric style of architecture; but their greatest interest lay in the fact that their arrangement was evidently intended to represent that of the solar system, and that when its principle was understood it undoubtedly showed the possession by its designers of a very considerable knowledge of the subject. By far the largest and the most splendid of all was the huge temple of the Sun, which it will presently be necessary to describe somewhat more in detail. The others, erected at gradually increasing distances from this, might seem at the first glance to have been built simply as convenience dictated, and not upon any orderly plan.

Closer examination, however, showed that there *was* a plan, and a very remarkable one—that not only the gradually increasing distances of these smaller temples from the principal one had a definite ratio and a definite meaning, but even the relative dimensions of certain important parts of these fanes were not accidental, for they distinctly typified respectively the sizes of the planets and their distances from the solar orb.

Now it is obvious to anyone who knows anything at all about astronomy that an attempt to construct to scale a model of the solar system in temples would be foredoomed to failure—that is to say, if the temples were to be available for worship in the ordinary way. The difference in size between the Sun and the smaller members of his family is so immense, and the distances between them are so enormous, that unless the buildings were mere dolls' houses no country would be large enough to contain the entire system.

How, then, did the Chaldæan sage who designed this marvellous group of temples contrive to conquer these difficulties? Precisely as do the illustrators of our modern books of astronomy—by using two entirely different scales, but preserving the relative proportions in their delineation of each. There is nothing in this wonderful monument of ancient skill to prove to us that its designer knew the absolute sizes and distances of the planets at all, though of course he *may* have done so; what is certain is that he was perfectly well acquainted with their *relative* sizes and distances. He had either been taught or had himself discovered Bode's Law; how much further his knowledge went his buildings leave us to conjecture, except that he must certainly have possessed some information as to planetary magnitudes, though his computation of them differed in some ways from that now accepted.

The shrines devoted to the inner planets made a sort of irregular cluster which seemed quite close under the walls of the great sun-temple, while those of the giant outer members of the solar family were dotted at ever-increasing intervals over the plain, until the representative of far-away Neptune was almost lost in the distance. The buildings differed in design, and I have little doubt that every variation had its special significance, even though in many cases we were unable to discern it. There was, however, one feature which all shared; each of them possessed a central hemispherical dome, which was evidently intended to bear a special relation to the orb which it typified.

All these hemispheres were brilliantly coloured, each bearing the hues which Chaldæan tradition associated with its particular planet. The principle upon which these colours were selected is far from clear, but we shall have to return to them later when we examine the great festival services. These domes by no means always bore the same relation to the dimensions of their respective temples, but when compared one with another they were found to correspond very closely to the sizes of the planets which they symbolized. With regard to Mercury, Venus, the Moon, and Mars, the Chaldæan measurements of relative size corresponded precisely with our own; but Jupiter, Saturn, Uranus, and Neptune, though immensely larger than the inner group, were yet decidedly smaller than they would have been if constructed on the same scale according to our received calculations.

This may have been due to the use of a different standard for these huge globes, but it seems to me far more probable that the Chaldæan proportions were correct, and that in modern astronomy we have considerably over-estimated the size of the outer planets. It is all but established now that the surface which we see in the case of Jupiter or Saturn is that of a very deep, dense cloud-envelope, and not the body of the planet at all; and if that be so the Chaldæan representation of these globes would be as accurate as the rest of their scheme, and the extraordinarily low density commonly assigned by our astronomers to the outer planets would be brought more nearly into agreement with that of the other worlds within our ken.

A number of curious details combined to prove to us the thorough comprehension of the system which must have been possessed by the designer of these beautiful shrines. Vulcan, the intra-Mercurial planet, was duly represented, and the place in the scheme where our earth should have come in was occupied by the temple of the Moon—a large one, though the hemisphere which crowned it seemed disproportionately small, being constructed exactly to the same scale as the rest. Close by this moon-temple there arose an isolated dome of black marble supported by pillars, which from its size was evidently intended to typify the earth, but there was no shrine of any kind attached to it.

In the space (quite correctly calculated) between Mars and Jupiter there appeared no temple, but a number of columns, each ending in a tiny dome of the usual hemispherical shape; these we presumed to be intended to represent the asteroids. Every planet which possesses satellites had them carefully indicated by properly proportioned subsidiary domes arranged round the primary, and Saturn's rings were also clearly shown.

On the principal festivals of any of the planets all the votaries of the corresponding deities (as we should say now, the people born under those planets) wore over or in place of their ordinary dress a mantle or cope of the colour considered sacred to the planet. These colours were all exceedingly brilliant, and the material worn had a sort of sheen like satin, so that the effect was usually very striking, especially as many of the colours had another tint underlying them, as in what is called shot silk. A list of these colours will be of interest, although, as I have before remarked, the reason which dictated their choice is not always obvious.

The dress worn by the followers of the Sun was a beautifully delicate silken material, all interwoven with gold threads, so that it appeared a veritable cloth of gold. But cloth of gold, as we know it now, is of a thick, unbending texture, whereas this fabric was so flexible that it could be folded like muslin.

Vulcan's hue was flame-colour, striking, gorgeous, and very distinctive—possibly typical of the extreme propinquity of Vulcan to the Sun, and the fiery physical conditions that must obtain there.

Mercury was symbolized by a brilliant orange hue, shot with lemon-colour—shades not infrequently to be seen in the auras of his adherents as well as in their vestments; but though in some cases the predominant auric colours seem a possible explanation of these selections, there are others to which this would hardly apply.

The votaries of Venus appeared in a lovely pure sky-blue, with an underlying thread of light green, which gave to the whole a quivering iridescent effect when the wearer moved.

The garments of the Moon were naturally of white material, but so interwoven with threads of silver that practically it might be called cloth of silver, as the Sun's was cloth of gold. Yet in certain lights this Moon-robe showed beautiful pale violet shades, which much enhanced its effect.

Mars appropriately enough clothed his followers in a splendid brilliant scarlet, but with a strong crimson shade underlying it, and practically taking its place when seen from certain aspects. This colour was quite unmistakable, and totally distinct from those of Vulcan or Mercury. It may have been suggested either by auric appearances or by the ruddy hue of the physical planet.

Jupiter seems to have robed his children in a wonderful gleaming blue-violet material, dappled all over with tiny silvery specks. It is not very easy to assign any reason for this, unless indeed it may again be attributed to auric associations.

Saturn's votaries were clothed in clear sunset green, with pearl-grey shades underlying it, while those born under Uranus wore a magnificent deep rich blue—that unimaginable colour of the South Atlantic, which no one knows but those who have seen it. The dress appropriated to Neptune was the least noticeable of them all, for it was a plain-looking dark indigo, though in high lights it too developed an unexpected richness.

As I have said, on the principal festivals of any one of these planets, its adherents appeared in full dress, and marched in procession to its temple, decked with garlands of flowers, bearing banners and gilded staves, and filling the air with sonorous chanting. But the grandest display of all was at one of the great feasts of the Sun-god, when the people came together, each robed in the gorgeous vestment of his tutelary deity, and the whole immense multitude performed the solemn circumambulation of the Sun-temple. On such an occasion the worshippers of the Sun filled the vast building to overflowing, while next to the walls marched the bands of Vulcan, next outside them those of Mercury, then the followers of Venus, and so on, each planet being represented in the order of its position with reference to the Sun. The whole mass of people thus arranged in concentric rings of flashing colour, swept slowly, steadily round like a colossal living wheel, and under the flood of living light poured down by that all but tropical sun they formed perhaps as brilliant a spectacle as the world has ever seen.

In order that some account may be given of the even more interesting ceremonies that took place on such occasions within that great temple of the Sun, it is necessary that we should attempt a description of its appearance and arrangement. Its main plan was cruciform, with a vast circular space (covered by the hemispherical dome) where the arms of the cross met. We shall gain a more correct image if, instead of thinking of the ordinary cruciform church with nave, chancel and transepts, we picture to ourselves a great circular domed chamber like the reading-room of the British Museum, and then imagine four huge naves opening out of it towards the four quarters of the compass; for all the arms of its cross were of equal length. Having fixed that part of the picture firmly, we must then add four other great openings between the arms of the cross, leading into vast halls whose walls curved round and met at the extremity, so as to give their floors the shape of an immense leaf or the petal of a flower. In fact, the ground-plan of the temple might be described as an equal-armed cross laid upon a simple four-petalled flower so that the arms lay between the petals.

A man standing in the centre under the dome would therefore see long vistas stretching out from him in all directions. The whole structure was very carefully oriented, so that the arms of the cross were accurately directed to the cardinal points. The southern end remained open and constituted the principal entrance, facing the great altar which occupied the end of the northern arm. The eastern and western arms contained altars also, of enormous size from our point of view, though much smaller than the main erection at the northern end.

These eastern and western altars seem to have fulfilled something the same purpose as do those dedicated to the Blessed Virgin and to St. Joseph in a Catholic cathedral, for one of them was consecrated to the Sun and the other to the Moon, and some of the regular daily services connected with these two luminaries were celebrated at them. The great northern altar was, however, that round which all the greatest crowds gathered, at which all the grandest ceremonies were performed, and its arrangements and furniture were very curious and interesting.

On the wall behind it, in the place occupied by the "east window" in an ordinary church (except that this of course was north) hung an immense concave mirror—far larger than any that we had ever before seen. It was of metal, quite probably of silver, and was polished to the highest possible degree. Indeed it was observed that the care of it, the keeping it bright and free even from dust, was considered to be a religious duty of the most binding nature. How such a huge speculum had been so perfectly cut, how it was that its own enormous weight did not distort it—these are problems that would be serious ones to our modern artificers, but they seem to have been successfully solved by these men of long ago.

Along the centre of the roof of this huge northern arm of the cross there ran a narrow slit open to the sky, so that the light of whatever star happened to be exactly upon the meridian shone straight into the temple and fell upon the great mirror. Now it is a well-known property of the concave mirror that it forms in the air in front of it at its focus an image of whatever is reflected in it, and this principle was very cleverly used by the priests in order, as they would probably have put it, to collect and apply the influence of each planet at the moment of its greatest power. A pedestal bearing a brazier was fixed in the floor just beneath the focus of the mirror, and just as a planet was coming to the meridian and therefore shining through the slit in the roof, a quantity of sweet-smelling incense was thrown upon the glowing charcoal. A pillar of light grey smoke immediately ascended, and in the midst of it gleamed forth the living image of the star. Then the worshippers bowed their heads, and the glad chant of the priests rang out; in fact, this ceremony reminded us somewhat of the elevation of the Host in a Catholic church.

When necessary another piece of machinery was brought into action—a flat circular mirror which could be lowered from the roof by lines so as to occupy exactly the focus of the great mirror. This of course caught the reflected image of the planet, and by tilting it the concentrated light received from the concave mirror could be poured down upon certain spots on the floor of the temple. On these spots were laid the sick for whom it was considered that that particular influence would be beneficial, while the priest prayed that the planetary spirit would pour healing and strength upon them; and undoubtedly cures did frequently reward their endeavours, though it may well be that faith played a large part in obtaining the result.

The lighting of certain sacred fires when the Sun himself crossed the meridian was achieved by means of the same mechanism, though one of the most interesting ceremonies of this nature was always performed at the western altar. Upon this altar burnt always what was called the "sacred Moon-fire," and this was allowed to go out only once a year, on the night before the spring equinox. The following morning the rays of the Sun, passing through an orifice above the eastern altar, fell directly upon that at the west end, and by means of a glass globe filled with water which was suspended in their path and acted as a lens, the Sun himself relit the sacred Moon-fire, which was then carefully tended and kept burning for another year.

The inner surface of the great dome was painted to represent the night-sky, and by some complicated mechanism the principal constellations were made to move over it exactly as the real stars were moving outside, so that at any time of the day, or on a cloudy night, a worshipper could always tell in the temple the precise position of any of the signs of the zodiac, and of the various planets in relation to them. Luminous bodies were used to represent the planets, and it seems that in the earlier days of this religion, precisely as in the earlier days of the Mysteries, these bodies were real materializations called into existence by the adept teachers, and moving freely in the air; but in both cases in later days, when less evolved men had to take the place of these exalted beings, it was found difficult or impossible to make the materializations work properly, and so their place was filled by ingenious mechanical contrivances—a kind of orrery on a gigantic scale. The outside of this huge dome was gilded, or perhaps even thinly plated with gold, since the metal seems to have been not uncommon; and it was noteworthy that a peculiar dappled effect was produced on the surface, evidently intended to represent what are called the "willow-leaves" or "rice-grains" of the Sun.

Another very interesting feature of this temple was an underground room or crypt, which was reserved for the exclusive use of the priests, apparently with a view to meditation and self-development. The only light admitted came through thick plates of crystal-like substance of various colours, which were let into the floor of the temple, but arrangements were made to reflect the sun's rays through this medium when necessary, and the priest who was practising his yoga allowed this reflected light to fall upon the various centres in his body—sometimes upon the *chakram* between the eyes, sometimes upon the base of the spine, and so on. This seems to have aided in the development of the power of divination, of clairvoyance and of intuition; and it was evident that the particular colour of light used depended not only upon the object sought, but upon the planet or type to which the priest belonged. It was also noticed that the thyrsus, the hollow rod charged with electric or vital fire, was used here, just as it was in the Grecian Mysteries.

C. W. LEADBEATER.

(TO BE CONTINUED)

THE HIDDEN CHRIST

"Lo! I am with you always." And who is this one always with us? The One who is our Self. That Divinity is Christ, Christos, the Spirit of Truth, the God whom we worship outside us—because it is the God in us who responds to the God, the Christ, in all existence. We worship that we know, that we feel we cognise, however feebly. As in our different earth lives we progress in spiritual development, so only in progressive degrees do we know the Christ who is amongst us, Christ in man, Christ in God, the Divine in nature, the Divine in us. The actuating force in all existence, the spiritual cause of our material difficulties, that which drives us through every imaginable pain, difficulty and sorrow to realise that we are more than body and mind, that in us is a Christ who will not be denied the power to lead us towards the higher life, to make us acknowledge Him firstly, and then know Him as our Higher Self.

"Now we see in a glass darkly," but when the Christ in us leads us, then we, "led of the Spirit," begin to know even as we are known; for "He giveth unto His beloved rest." And this is on earth the beginning of the peace which passeth all understanding. In striving for this, in trying by outward works to attain what can only come from within, because it is the power of God in us, we often hinder our progress.

To calmly analyse what we are, in what relations we really stand towards God and nature, what are our duties towards ourselves (our real selves) as well as towards our neighbour, to obey in fact the injunction, "Man, know thyself," is a primal duty, and one too rarely discharged. In the world's hurry and strife we forget what we are, that in truth we stand far above and beyond it all; but through want of self-knowledge our lower selves become so immersed in daily life that we, the higher self, become almost separated, as it were, from the lower. Hence misery, strivings, despair, evil doing, impure ambition and all uncharitableness. Hence, too, the power of the lusts of the flesh. And when satiety sets in of all that worldly life contains, the lower self, stranded and alone, seems often lost in such a depth of darkness and misery that it knows not how to regain touch with its Adonai.

There is no doubt but that a knowledge of the relations of the higher and lower selves gives a power in life which is a more purely spiritual grip than that which we obtain by merely the ordinarily understood "faith in Christ." The one is a living power through much progress from within; the other is seldom the effect of reasoning and knowledge, but springs from the emotional faculties, and is often transient in its effects on spiritual progress in life.

There are more ways and means than one of "finding Christ," and each man and woman must find Him as best they can. All ways by which Christ enters into our lives are good, but as we progress more is demanded of us in sifting the grain from the chaff than was the case in our past lives. Every year we live adds to our responsibilities towards our Higher Self, because it is our duty, even now, to endeavour by the Christ within "to know even as we are known."

This text is virtually too often taken to mean that we need not trouble to try to know ourselves now, as we can only do so after death to this present life. Can we affirm that there is none living at present who knows the Christ within and without himself? Is there none who has earned this free gift by right of suffering and analysis, and living from outer knowledge into Wisdom?

"Ye have not, because ye ask not." If we say contentedly, "I can't know more of myself than I do, till I die," then, of a surety, we shall not know. And we shall have to live on, until through sorrow, pain and toil we have been driven to will to rid ourselves of all mental and physical idleness, engendered by the indulgence of the lower self. If we would but face the inevitable sooner rather than later, we should the sooner cast off the necessity for earth life. If we would but ask for further knowledge of the One who is amongst us, and whom we know not because we know not our Higher Self, what light should we not receive! We tacitly receive our *Bible* truths in the letter, but are ignorant of their depths, which lie in the Spirit. And yet we can look with admiration at those amongst us who, by their unselfish lives, give the daily lie to our want of living faith.

For there are those who have come to the threshold of Wisdom, and yet know it not. They stand by right of pain and struggle on the brink of self-knowledge, for in love for others they have lost most of their lower selves, and for them the time has come when faith will become sight. And of such is the Kingdom of Heaven!

We come by love, we come by sight, we come by works, we come by all possible ways to the threshold of self-knowledge. We to whom the message cometh, "Ye receive not because ye ask not," may belong to any of the above; and from the instant the message reaches our ears, are we not bound to begin the till now non-undertaken task in all its fulness, to know ourselves—whence we came, and whither we go? We must know the Christ within as well as the Christ without (whom we have now and then striven to know and live towards), we must attain to Wisdom, the One who is ever amongst us, and because "I am with you alway," in the end we *must* know Christ, the Spirit of all Truth, even as we are known.

O.

REVIEWS AND NOTICES

The Wisdom of Solomon

Solomon and Solomonic Literature. By Moncure Daniel Conway. (London: Kegan Paul, Trench, Trübner and Co.; 1899. Price 6*s*.)

Mr. Moncure D. Conway treats his subject in an interesting fashion and writes with great freedom and fearlessness. For him the term Solomon in the Hebrew records when shorn of all accretions stands for the idea of the protest of a gentleman of culture against the narrow conceptions of primitive Jahvism. The analysis of the documents is a very instructive study in the methods of advanced criticism. We are introduced to a startling record of editing and re-editing by Jahvistic fanaticism; by removing the inartistic plasterings of these archaic Calvinists, however, many passages are made to stand out in the clear light of their original fearlessness of thought as opposed to the deadening dogmatism of the "fear of Jahveh." Nevertheless we cannot agree with the writer in his persistent secularist bias and we entirely dissent with his view that Solon had anything to do with the Solomon tradition, and can find no support of any kind for the outrageous statement that writing was not known in Greece in the time of the great Athenian law-giver.

G. R. S. M.

Theological Flatlandism

Zetetic Cosmogony; Earth not a Globe. By "Rectangle." (Durban, Natal; 1899.)

This nicely printed work of nearly 200 pages is a credit to its distant publisher, and its contents are curious and suggestive to the student of human nature. It would of course be easy to dismiss it with a light jest upon its sun, 32 miles in diameter, revolving over a flat earth 2,700 miles away. But if we take patience to enquire *why* "Rectangle" has expended a volume of exceedingly vigorous language upon such a conception, we find that he is a Confessor for the faith, and worthy of all respect—for it is much easier to die for one's religion than to make oneself ridiculous for it! His view is given on p. 132. He says:

"The most casual and superficial reader of the Bible must see that it claims to be of Divine origin. He must further see that the Author of the Bible claims to be the Builder of the Universe. And he must still further see that the world is described in this Book which claims to be from God as being built upon the waters of the mighty deep, which foundations are not to be discovered by man; that the Sun, Moon and Stars are inferior to the world we live on, and that they move above the earth, which is at rest."

Hence it becomes necessary "clearly to show that the Copernican or Newtonian System of Astronomy is an absurd composition of meaningless expressions, false ideas, and mechanical impossibilities." The curiosity of the matter is that if the question were one which *ould* be settled in the usual style of theological controversy, the book would be a very tolerable contribution to it. That, because our scientific men are not quite certain whether the sun is 95 or 92 millions of miles away, therefore they know nothing at all about it and it may just as well be nearer to us than America, is so entirely the manner in which doctrinal questions are discussed by Reverend gentlemen in the pulpit, and historical questions are decided upon by our College Professors, that our author may well wonder why his book is so carelessly tossed aside. Alas, there is an infallible judge in matters of physics, of whom he apparently knows nothing. Inexorable mathematics say to the upholder of the flat earth as to the discoverer of perpetual motion and of "integral expressions" of the relation of the diameter to the circumference of the circle, "Reason or no reason, the thing is not *possible*—all *argument* about it is pure waste."

We must not, however, forget that this is only admissible in matters purely of the physical plane. When scientific men assume similarly to dogmatise on the possibility or impossibility of phenomena of the mental world, we must answer that their arguments are as much out of place there as "Rectangle's" attempt to argue the sun into moving round the earth. But to the Zetetic Society and its defenders our simple and sufficient answer is, and must ever be "*E pur si muove!*" Their intentions are good, but of such defenders Christianity must cry heartily "Save me from my friends!" If they can, indeed, show that "modern Astronomy and the Bible are on either side of an impassible gulf" things look bad—for the Bible. Luckily there is more and deeper truth in the Bible than the vulgar Christianity can find in it, and that truth will be precious to the hearts of mankind when the foolish worshippers of the letter, and their fantastic attempts to remodel the world according to it, are long dead and forgotten.

A. A. W.

The Oneida Community

The Oneida Community. By Allan Estlake. (London: Geo. Redway; 1900. Price 2*s*. 6*d*. net.)

This little book would have been still more valuable had it contained more history and less preaching; but, as it stands, it is a valuable and interesting sketch of an honest, and to a certain extent successful, attempt to carry out the principle of unselfishness to its fullest extent, not sparing that social relationship which has hitherto been regarded as quite outside its province. It was bound to fail, sooner or later; the world was not ready for the carrying out of such a Utopia into actual practice, and the undertaking was from the first handicapped by an exclusive and painfully sectarian creed, and perhaps even more by the impossibility of making the Philistine mind see the distinction between the strict government of passion which the Oneida community required, although repudiating the banal monogamy of the society around it, and the mere animal gratification of passion allowed by the various sects of "Free Lovers" just then scandalising the American world. Still, we see no reason to doubt the author's assurance, from his own personal experience, that under the influence of a man of remarkable energy and beauty of character a small and carefully selected body of men and women did succeed for more than thirty years in maintaining a mutual intercourse from which the exclusively self-regarding relationship of husband and wife was banished, not only without falling into the mire of "free love," but with much advantage to their own characters and to the evident improvement of the race. The record of such an experiment is a "human document" which cannot fail to have its value when the matter is ripe for discussion, but this will hardly be in our life time.

A. A. W.

MAN AND HUMANITY

Science and Faith, or Man as an Animal and Man as a Member of Society. By Dr. Paul Topinard, translated by Thomas J. McCormack. (London: Kegan Paul, Trench, Trübner and Co.; 1899. Price 6*s.* 6*d.* net.)

THIS book, though bearing on its title-page the imprint of a London firm, is translated in America and brought out by the Open Court Publishing Co., Chicago. We cannot but congratulate our American friends on their selection. The cool and somewhat dry method in which a French professor collects his facts, arranges them in order, and discourses thereupon, is a wholesome discipline for the correction of the loose and emotional manner in which so many American writers are apt to discuss social questions; though I must not say this without acknowledging the many valuable exceptions, more than one of which have been lately dealt with in our columns. Dr. Topinard's work may be described as almost encyclopædic in its comprehensiveness; in its 360 pages it discusses man from the primæval protoplasm through the whole of the evolutionary course to the human individual; then the development of the family and the wider groups of society; the factors which influence this development, the mechanism by which it is carried out, and the functions of the society thus formed. Upon all these points we are furnished with valuable information, the result of conscientious study and careful thought. Our author's conclusion is reached on p. 356 as follows:

"Herbert Spencer, who concludes as we do regarding the necessity of developing altruism and certain hereditary habits, is wrong in his expressions of despair at the close of his monumental work. We differ from him in this, that he relies upon the free play of individuals and natural evolution, whereas we believe it indispensable that man should direct his own evolution. . . . We believe unqualifiedly in the great power of heredity, habit and unconscious impulse over our daily acts. We are convinced that if society so desires it and comports itself properly, it can in a few generations transform sentiments and manners, and adapt them to its needs. . . . Speaking only of France, I have already seen about me for the last ten years certain indications pointing to renovation; new social classes will achieve success where the old have failed. No doubt there will be storms, good and evil alternations; but in the end evolution, which proceeds only by oscillations and starts, will enter on the right path. Let us not despair. Man is too powerful to fail in reaching the end which he desires. The golden age of humanity is ahead of us, the sun of the twentieth century will be that of truth."

What Theosophical reviewer could find in his heart to criticise the details which have drawn from our author words of such good omen for the new cycle now beginning? Certainly not

A. A. W.

SÂṀKHYA PHILOSOPHY

The Sâṁkhya Kârikâ of Îshvâra Kṛiṣhṇa, with Gaudapâda's Scholia and Nârâyana's Gloss, translated and annotated by Satish Chandra Banerji, M.A., LL.B., Premchand Roychand Scholar in English and Philosophy, etc., etc. (Calcutta; 1899.)

THE fact that there has been a great revival of interest and activity in the study of Hindu Philosophy among English-educated Hindus during the last ten years has repeatedly been remarked upon in these pages, as well as in numerous other works and publications devoted to Oriental studies. But hitherto the value of much that has been done has been very seriously impaired, on the one hand, by faulty printing, and careless proof-correction coupled with imperfect English, and on the other, by the unfortunate absence of the scholarly spirit, no less than the accuracy and discriminative judgment which is imperatively required for the accomplishment of any really useful and valuable work in this mighty field. But within the last two years a very great improvement has taken place in all these respects, and India's sons have every reason to be justly proud of such work as is being done under the supervision of Mr. Seshâchârya, of Madras, on the Upaniṣhads, by Mr. Mahâdeva Shâstri, the Curator of the Mysore State Library, in the field of text publication and the translation of Shrî Shaṅkarâchârya's works, and by Mr. A. Govindâchârya's translation of the *Gîtâ* with Râmânûja's valuable commentary, in that of the Visiṣhṭhâdvaita Philosophy and its monumental works.

The book we are now concerned with, though less bulky, is a worthy companion to those above-mentioned, and deserves the more a hearty welcome and an appreciative reception, because it is an admirable beginning of work in a field which has been too long neglected by Hindus generally, and particularly by those who have received a sound western education—I mean that of the Sâṁkhya Philosophy.

The text which forms the basis of the book before us is the well-known Sâṁkhya Kârikâ, which is now considered as the oldest textual monument extant of that mighty school of thought. Mr. Banerji has accompanied it by translations of two among the most important of the Sanskrit commentaries upon its shlokas, besides adding annotations of his own, elucidating and explaining the text and dealing briefly with difficulties in the thought as it appears to the modern mind, thus adding very considerably both to the interest and the value of his work to the student of Indian thought.

In a neat and well-expressed Preface, Mr. Banerji explains that he had hoped to accompany the text with a series of essays, intended to serve as prolegomena, but that the conditions of the Premchand Roychand Scholarship have made it necessary to publish his present volume and reserve these essays for a subsequent book. Judging from the admirable Introduction, which he has natheless found time to prepare, these should be of much interest and utility to the student, and it is therefore to be earnestly desired that he will not keep his readers too long waiting for the supplementary volume which he promises. This Introduction, by the way, has been worked out on somewhat novel lines, and forms in itself a very good introduction to the systematic study of Hindu philosophy, although it is inevitably more restricted in its scope than a really general introduction would of course be. Still the dominant ideas which underlie the whole of Hindu thought and determine to so great an extent its peculiar form and method, are clearly and intelligibly brought out. Mr. Banerji, too, has avoided many of the errors into which so many European writers on the subject fall, and if he goes on as he has begun, should leave behind work of the very greatest value to the growth and development of the world's thought, by mediating a truer and deeper understanding of his national philosophy among other peoples and races. He has, as the first step, made himself thoroughly familiar with most of the work done by his predecessors in the field, and judging by his annotations he has also equipped himself for the task by a thorough and careful study of western philosophy; while, finally, he brings to the work that great heritage of his race, a mind singularly fitted for philosophical study in addition to a remarkable command of the English language.

This would not be the place in which to deal in detail with the contents of his work, for that would involve a technical, detailed discussion of the Sâṁkhya Philosophy itself, and although the readers of this REVIEW had an opportunity two years ago of reading an outline of its teachings, yet it would be too much to hope that many of them had thereby gained any familiarity or grasp of their outline. Hence I must be content with the above general remarks and rest satisfied with the hope that some of our readers will in due time become sufficiently interested to pursue the study further. Should any do so, they cannot well have a better text-book with which to begin their study than the one now under notice, though perhaps they would find their road smoother and their labour lighter, if they first perused carefully the series of articles on the same subject which, as already mentioned, appeared in these pages during the spring and summer of 1898.

Finally, the book is admirably got up and printed; its form is handy and light, the type good and clear, while the correction of the press is very much better than it is usual to find in works printed in India, though of course some slips and errors have escaped notice.

While thus warmly recommending Mr. Banerji's book to our readers, I may conclude by expressing the hope that an opportunity may soon be given to me of returning to the subject with greater fulness and detail by the publication of his promised volume of Essays and Prolegomena.

B. K.

THE WHALE THAT SWALLOWED JONAH

The Jonah Legend, a Suggestion of Interpretation. By William Simpson, M.R.A.S. (London: Grant Richards; 1899. Price 7*s.* 6*d.*)

IN the October number of *The Vâhan* we were asked for an explanation of the phrase "sign of the prophet Jonas" in the familiar passage of the first Synoptic. This "sign," type or figure, is given in the traditional words of the Master: "As Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." The "sign of the prophet Jonas" was a type of initiation. The scribe of the Jonah myth himself (ii. 2) calls the belly or womb of the sea-monster the "belly of Sheol" or Hades—the unseen world. Further, Hades was called "Leviathan" by some of the Gnostic schools (see the diagram of the so-called Ophites in Celsus ap. Origen). The term "Son of man" in the Authorised Version blurs the precise technical meaning of the original into an empty phrase, for the "Son of the Man" was the title in the schools of initiation (see *The Shepherd* of Hermes Trismegistus and a number of Gnostic systems) for the man who had become perfected, and at-oned himself with the Father, the Mind, the Heavenly Man. Such a man was an anointed or Christ, and before winning his supreme crown of glory he had to pass three days and three nights in the pit of Hades ere he came forth into the Light.

Mr. Simpson has not taken the interpretation of the Jonah legend on to such high ground, but he has clearly seen that it was a legend of initiation, and to prove this point his book is written. Had Mr. Simpson dealt with the subject as though he really believed in initiation in the best and highest sense of the term, his book would probably have received no notice from scientific and orthodox critics; he has, then, perhaps done well to break the ice with vague references to "re-birth" which he nowhere defines, and with an accumulation of evidence drawn from very varied sources, including the now familiar savage rites and other preserves of folk-lorists. Our author has also an eye to the edification of his fellow-craftsmen in Masonry, and on the whole produces a readable book and certainly one of interest to those who are not already acquainted with this generally unfamiliar ground.

But by those who have made a study of the subject Mr. Simpson cannot be regarded as a very reliable guide to the literature of the Mysteries, for he says that he believes that "nothing notable has been written upon them since Warburton's time." We could easily fill many pages of this REVIEW with a bibliography of the subject were it necessary. By the general reader, however, Mr. Simpson's authorities will be found ample enough, and all will admire his modesty of expression and his freedom from dogmatising. He suggests, he does not assert; he will therefore meet with a kindlier reception than is usually accorded to any writers on the subject but those who endeavour to degrade the Mysteries to the level of savage "medicine."

G. R. S. M.

A MYSTIC'S READING OF THE FOURTH GOSPEL

The Mystic Guide in the Gospel according to John. By H. A. V. (London: The Theosophical Publishing Society; 1899. Price 1*s*. 6*d*. net.)

THIS little book is an endeavour to come into contact with the inner spirit of the Fourth Gospel. Whatever views we may hold as to the historical value of this very important document, we cannot but admire its beauty of thought and high spiritual significance. Its scribe was indubitably inspired by a most lofty conception of the beauty of the Christ life, and had the courage to transform the many and contradictory traditions of his time, by the power of the living faith within him, into a narrative that reflected the ever-present influence of the Christ rather than the fickle flashes of forgotten history.

H. A. V. disarms all criticism by his frank admission that "where a vast store of occult knowledge would be required to do anything like adequate justice to so recondite a subject, this modest attempt at interpretation is necessarily devoid of any claim to deep research or the evolution of new truths." H. A. V. has, however, carefully studied our Theosophical literature, and it is this study which enables him to feel towards the wider meaning in many passages. Leaving aside all historical questions, he confines his endeavour to the ground of mysticism and that side of the document which reflects the universal and ever-present. Doubtless this method will be decried by those whose sole interest is in the historical content of such documents; but Theosophists need hardly be reminded that, even when the absolutely non-historical nature of supposed historical documents has been scientifically demonstrated, we have still to deal with the question of "inspiration" in the real sense of the term and in the light of the fact that continued watch is kept over the genesis and evolution of all the great religions, and continued help is given by Those who have them in charge.

G. R. S. M.

MAGAZINES AND PAMPHLETS

IN the January *Theosophist*, Colonel Olcott's "Diary Leaves" are mainly occupied with matter relating to the vexed questions of the scientific value of the methods of the ancient Indian Ṛishis. We are told that the predictions of the weather thus obtained have been found by two years' comparison with those of the Government Weather Bureau to be of equal accuracy; but when it is further stated that their theory is "that clouds are positive and negative, male and female; that the latter become fecundated by conjunction with the former, and that they will shed rain six and a half months later," we cannot help feeling that the matter requires a little farther clearing up. We are shown the portents of a coming storm in the European groups, but explanations are deferred till the next number.

Mr. Schwartz concludes his study on the "Relation of Man to God." N. D. K. discusses the Zoroastrian teaching as to "Progress and Renovation" with the praiseworthy intention of showing its close analogy to our own doctrines. A. E. Webb finishes his valuable paper on "Heredity," and the number is concluded by shorter articles by S. Stuart and W. Rout. The Report of the 24th Anniversary of the Theosophical Society contains an interesting account of the meeting and a full and enthusiastic analysis of Mrs. Besant's lectures, reprinted from the *Hindu* newspaper, and ascribed to "a brilliant University graduate of Madras," but we shall await the lecturer's own edition of her lectures.

The *Prasnottara* for January comes out in a new and improved form. Though still devoid of outward integument, the size of the page has been increased to that of *The Theosophic Gleaner*, to its great advantage. We should venture to suggest that the long answer, the second part of which occupies eight pages of the increased size, would have been more in place as a separate article than as filling up the space allotted for questions and answers. In itself it is an interesting defence of the present caste system against recent attacks, and shows that there is much to be said on both sides. The continuation of Mrs. Besant's "Building of the Individual" fills up the little remaining space.

The January *Theosophic Gleaner* opens with a paper by G. E. Sutcliffe on that tempting subject "The Dawn of a New Era." He has, like everyone else, his own views upon Cycles and the arrangements of the Kali Yuga. P. H. Mehta furnishes "Studies in the *Gîtâ*." With the exception of a short paper on the Mazdian Creed by N. D. K., the remainder is filled up with various reprints.

The *Ârya Bâla Bodhinî* for January contains (amongst other readable matter) a fuller and more interesting account of the Anniversary Meeting than we have seen elsewhere, with a complete report of Mrs. Besant's speech. We should like to quote the picturesque descriptions of the personalities of the various speakers for our readers' enjoyment; but the fear of the editor is before our eyes!

The second number of B. K. Sarma's venture, *The Hindu Heritage*, reaches us from Madras, and deserves a word of notice. It seems to be intended solely for English-speaking Indians, and hence has its value to anyone who wishes to study the pure Indian mode of thought undisturbed by attempts to adapt it to foreign minds.

We have also to acknowledge the November number of *The Dawn*, *The Siddhanta Deepika*, *The Sanmârga Bodhinî*, the *Journal of the Mahâ-Bodhi Society*, the *Journal of the Buddhist Text Society*, the November number of the *Buddhist*, and the first number of a new Madras venture, *The Indian Review.* This is a somewhat ambitious undertaking, apparently appealing to the educated European element for support. Its chief articles treat on such subjects as "The New University of Research," "Alienation of Land in the Punjaub," Professor Rangachariar's "Metric Version of the Râmâyana," and the like; whilst the origin and progress of the Transvaal War has its full share of notice. A considerable amount of space is allotted to reviews of books, English as well as Indian; and Notes—literary, educational, legal, medical, and scientific, etc., contribute to form what promises to be a valuable publication.

Two small pamphlets reprinted from *The Prasnottara* may find a fitting place here. *The Catechism of Hinduism* by Sris Chandra Vasu, B.A. (Benares; 8 *annas*), and *Marriage*, by Dhana Krishna Bisvas, B.A., B.L. (Benares; 2 *annas*). Their contents have been already discussed in previous numbers of this REVIEW; and it will be remembered that the Catechism has provoked some protest from the "high-and-dry" school of Hindu orthodoxy.

The Vâhan for January contains the announcement of the opening of the new rooms of the Society at 28, Albemarle Street, with the inevitable petition for aid in the furnishing of the spacious rooms. In the "Enquirer," C. W. L. replies to questions on the conditions of existence on the higher globes of our chain of worlds, on thought-forms and on parental responsibility. He gives also a curious and interesting note on the auras (mostly disagreeable) which may come to attach themselves to books. A question on moral heredity draws forth a number of answers, though no particular variety of opinion; whilst G. R. S. M. discourses learnedly on the use of the word Theosophy by the Neo-Platonists, but to the question "What is the relation between the Absolute and the three Logoi?" he answers simply, "I have not the ghost of an idea!" What else could anyone say?

From San Francisco we have the December and January numbers of *The Theosophic Messenger*, the new representative of the American Section. Each opens with a National Committee Letter, mainly occupied with the organisation of serious study of Theosophic doctrine, followed by Branch Reports, an "Enquirer," so far supplied by

The Vâhan, and reviews of books and magazines. They are nicely printed and got up, and the editor evidently "means business."

Der Vâhan devotes over four columns to an elaborate analysis of this REVIEW. The writer has committed the common fault of beginning on too large a scale, so that at the end he is forced to curtail his account of some of the more important articles, but we cannot but feel flattered at the pains taken to bring us before his public. Translations from *The Vâhan* and from Mr. Leadbeater's *Christian Creed*, with some reviews and notices, make up the remainder of the number.

The *Revue Théosophique Française*, for January, opens with a translation of C. W. Leadbeater's *Athanasian Creed*. The original articles are "L'Illusion," by A. Duquesne; a useful summary of many things needful to be known under the title of "Christianity before Christ," by Dr. Th. Pascal, and a short essay on "Mental Orientation" by M. Largeris.

Sophia for February is mainly devoted to Spanish translations of two papers by Mrs. Besant, "Theosophy and Modern Thought," and "Emotion, Intellect and Spirituality," and Mr. Leadbeater's "Ancient Peru."

Our Dutch *Theosophia* contains, in addition to ordinary translations, a continuation of J. van Manen's version of the *Tao te King*, a Lodge paper by A. J. Rotteveel, "Thoughts on the triple Object of our Society," and the inevitable pronouncements as to the new Century and Cycle, by Mrs. E. Windust and J. L. M. Lauwericks. A selection of passages for every day in the month, drawn mainly from such books as the *Voice of the Silence* and the publications of Mrs. Besant, forms a feature of this magazine.

The chief interest in the Italian *Teosofia* is of course the visit to Rome of our "learned Brahmin Roy Chatterji." We are told that "a numerous and select audience was present at each of his University lectures, and vigorously applauded the lecturer, who, though so young (hardly twenty-three), displayed a remarkable culture and eloquence. Clad entirely in white, in Indian fashion, with prompt, ready speech and full possession of his extensive subject, he at once made a conquest of his audience, who at the end of his discourse never failed to salute him with hearty and vigorous applause."

The December number of *Philadelphia* from Buenos Ayres contains, amongst other interesting matter, an article by R. Candiani upon the phenomena of Stigmatisation, which, with the account which follows it of a cure by simple suggestion, furnished by Henri de Parville, leads to the conclusion that science needs not to deny the fact of the supposed "miracles" of ancient and mediæval times, having already the means of doing the like without aid of either God or Devil. There is also a translation of a paper on the various States of Matter by Walter R. Old.

In the December number of *Theosophy in Australasia* the articles comprise a criticism of Prof. Max Müller's *Six Systems of Indian Philosophy*, an interesting and valuable paper by Dr. Marques, on the relations of Theosophy with the latest developments of Science, "Cause and Effect," by W. G. John, and a reprint (by special request) of an article on "The Development of Consciousness," by N. A. Knox, from THE THEOSOPHICAL REVIEW.

From New Zealand reaches us the first number of the promised sectional magazine. *The New Zealand Theosophical Magazine* thus explains its *raison d'être :* "These are the days of Federation, not only in the political world, but in Theosophical magazines as well. But Federation is not always an unmixed blessing ; to the strong it may well be so, but of a certainty the weaker must suffer and lose their own individuality. We have no complaint to make against the standard magazines absorbing the smaller—many good motives may actuate this ; to us in New Zealand they will remain the same—the standard magazines of the movement—but there are in every Section local matters which, too insignificant to obtain a place in the higher priced magazines, are still of vital importance in drawing tighter the tie that binds the scattered branches, members and sympathisers in a Section like ours."

If our New Zealand friends can continue to keep up their new venture at the level of its first number and for its price, the "modest penny," they certainly will show that their Section is in no danger of "losing its individuality." There is a Watch Tower under the title of "Far and Near" ; original papers (not too long) upon Karma, Reincarnation ; lighter matter under the headings of "Thistle-down" and "A Dream" ; a "Children's Column" ; a page of vegetarian cookery, and finally the local activities before mentioned. We heartily wish the magazine every success.

Of periodicals not directly connected with our movement we have to acknowledge *Modern Astrology*, with the nativity of Mr. Joseph Chamberlain, M.P. ; *Theosophischer Wegweiser ; The Arena*, which contains in its February number several articles of much interest to the student of social problems; *The New Cycle*, our old friend the *Metaphysical Magazine* under a new title, with a paper upon the Double, by Dr. Wilder; *Mind; Notes and Queries; L'Écho de l'Au-delà et d'Ici-bas; The Psycho-Harmonic Scientist; The Review of Reviews; Star of the Magi; Light*, containing a lecture by W. J. Colville upon "The True Relations of Theosophy and Spiritualism;" *The Literary Guide; The Monthly Record and Animals' Guardian;* and *The Foundations of Humanity* by the Dowager Countess of Portsmouth.

W.

THEOSOPHICAL ACTIVITIES

India

A RECORD of the steady advance of the Theosophical Society throughout the world comes to us from Adyar, in the shape of the President-Founder's review of the position on the occasion of the twenty-fourth anniversary. The Secretaries of the various Sections sent in their annual reports, and Europe, America, India, Ceylon, Australasia, New Zealand, the Netherlands, Scandinavia, and France, were thus represented.

The Public Anniversary Meeting took place at the Victoria Public Hall, in the evening of December 28th, and a crowded audience listened to the President-Founder and to speakers of various nationalities. Mrs. Besant spoke on the theory and significance of *Avatâras* on the four mornings of the Convention, and is said to have surpassed herself. We shall soon have another added to that valuable series of Adyar lectures, which date back from her first visit in 1893. The life-like statue of H. P. Blavatsky is now complete and stands in the Lecture Hall.

Europe

MR. LEADBEATER presided at the twenty-fourth Northern Federation Meeting. The attendance of delegates and members at Harrogate was exceedingly good. "How does Re-incarnation bear on the special Mental Characteristics of the Sexes," and "The Place, Function and Value of Religious Exercises in the Evolution of the Spiritual Nature," were two of the subjects which engaged the attention of the members at the afternoon discussions. Mr. Leadbeater lectured on "Auras and

Thought Forms" in the evening. Lantern slides helped to illustrate the lecturer's instructive remarks.

During his northern tour Mr. Leadbeater visited Middlesbrough, Bradford, Leeds, Manchester, York and Hull, and addressed well-attended meetings. A hearty vote of thanks for his patient and most valuable assistance, both public and private, marked in a small degree the warm recognition of his services.

The speakers of the month in the Blavatsky Lodge were: Mrs. Hooper on "The Welsh Bards," Mr. Leadbeater on "The Reality of the Devachanic Life," Mr. Sinnett on "The Age of Our Humanity," and Mr. Mead on "Nineteen Hundred Years Ago and Now." The Sunday 7 o'clock lectures, of a more elementary character, for enquirers and new members, have been very successful; the lecturers were: Mrs. Lauder, Mr. Ward, Countess Wachtmeister and Mrs. Sharpe.

The 5 o'clock Tuesday course of lectures on "Clairvoyance," by Mr. Leadbeater, packed the lecture room.

The Scandinavian Section held a public meeting on December 26th. Mrs. Besant's essay on "Christ, the Historical, the Mystic and the Mythical," was delivered in Swedish. The two Stockholm Lodges have held meetings on the three Thursdays in December at the Section rooms, Engelbretesgatan, 7. Mr. G. Ljungström lectured on "The Woman Question," and Mr. A. Knös on "Prayer and the Answer to Prayer."

The Bäfrast Lodge at Luleå displays great activity; besides the regular meetings for members, public lectures are often arranged, and even special meetings for enquirers. At the Lodge meetings the following subjects have been discussed: "Forgiveness of Sins," "What can we learn by Undeserved Sufferings?" "Is it ever allowed, from a Theosophical Point of View, to use Violence against other People." Very animated discussions have followed the lectures; concerning the last question there was a considerable clashing of opinions. Some of the following subjects have been used for public lectures: "The Christian Ideal," "Sin and the Forgiveness of Sins," "The Purification of the Soul," "Thought Control," "The Higher Science."

In order to give the members an opportunity to become more closely acquainted, the Gothenburg Lodge has this year added to its usual list of meetings a weekly gathering of a more social character; these meetings are held on Monday evenings at 7 o'clock; tea is then served, which on cold winter evenings proves to have a wonderfully exhilarating effect on all who arrive more or less cold and benumbed. After tea some good reading is listened to and discussed. These evenings are very popular and seem to answer their object of bringing about a feeling of cordiality and unrestraint among the members.

Two meetings a month are set apart for members only, and chiefly devoted to study. A public lecture is generally held once a month at the Lodge rooms. Mrs. Besant's excellent work, *The Ancient Wisdom*, will soon appear in Swedish vesture, and also *Man and His Bodies.*

M. W.

America

THE winter is the most important season of the year for carrying on class studies, and from all directions we hear of many classes on the *Ancient Wisdom*, the Seven Manuals, *Dharma*, and *The Secret Doctrine*. Chicago Branches are especially active, there being each week six classes and two evening meetings at the Headquarters, four classes in the Shila Branch, two in the Eastern Psychology Lodge, and two in the Englewood Branch.

There are besides many efforts being made to carry these truths into homes. Mrs. Besant's article on "The Life of the Householder" in the November, 1899, number of THE THEOSOPHICAL REVIEW is very helpful in its suggestiveness to those who realise the necessity for establishing Theosophy as a household word.

Within the last month three more branches have been added to the American Section, one at West Superior, Wisconsin, one at Lewiston, Maine, which seems to have come into existence without the aid of an outside force, such as a lecturer, and a third one has just been started by Mr. Titus at Cedar Rapids, Iowa.

Mr. Titus left Chicago, January 16th, for Freeport, Ill., where he gave a series of lectures, which were very largely attended and fully and favourably reported in the papers. From there he has gone to Iowa.

Miss Walsh visited Washington, D.C., and Philadelphia during January, and has now returned to Boston, where she will remain two months. She is to give a course of lectures on the *Bible* in Boston.

In Seattle Mr. W. C. Bailey has given six lectures on the following subjects: "The Wave Theory in Evolution," "The Skeleton of the Universe," "The Essentials of Religion," "Nature's Greatest Force," "The Three Worlds," and "The Ascent of Man." The lectures have been largely attended, and listened to with deep interest.

The St. Paul Branch writes that the members wish to start a class for the study of the *Bible*, and desire suggestions as to books or articles on the subject. The supply is certainly inadequate, and suggestions from those capable of giving them would be very useful in America.

Mrs. Buffington Davis arrived in Chicago, January 9th, and during her stay was very busy, and helpful to many. A reception was given her by the Chicago Branches, at the Theosophical Society's Headquarters on the evening of January 13th. She left on the 16th for the West, holding meetings in Topeka, Kan., Los Vegas, N. Mex., and other parts, and is now in Los Angeles, Cal., where Miss Huston, who has been working in Denver, has joined her.

Mr. Walters, of San Francisco, brought out in January the first issue of the *Golden Chain*, a monthly paper intended to show to child minds the "importance of right thinking, right acting, and right speaking."

The elementary and advanced "loan libraries" which were established for us by Mrs. Besant in 1897, and to which she so generously contributed, have proved of very great help to new branches. They have been in constant use, and elementary libraries have been sent to West Superior and Cedar Rapids branches this month.

D. B. B.

New Zealand

A SMALL magazine has been started in Auckland, called the *N. Z. Theosophical Magazine*. It is edited by Mrs. Draffin and Dr. Sanders, and the first number consists of twenty pages and cover, but future numbers may vary in size.

Mrs. Draffin's Auckland suburban lectures were concluded on December 11th, at Onehunga, where good audiences attended and some interest was aroused. Another series will be given early in the new year.

Miss Davidson lectured in Auckland on "The Church and Modern Religious Problems," and in the same place Mr. S. Stuart lectured on "Ancient Egypt." Other lectures of interest throughout the Section have been Mrs. Richmond's "Thought, the Great Magician," in Wellington, and in Dunedin, Miss Christie's, on "The Gifts of God," The fourth Annual Convention of this Section was held in Dunedin, in the Branch rooms, on January 1st and 2nd, and was presided over by Mr. G. Richardson, President of the Dunedin Branch. There were delegates and representatives from all the active Branches, and the meeting proved harmonious and highly successful. The Chairman in his opening address cautioned members against dogmatism, and hoped it would not be necessary for people to leave their churches in order to join the Society. He spoke of the extension of theosophic ideas throughout the world, and congratulated the Society on its strength. The General Secretary's Report stated that owing to the spread of theosophic thought and the enquiries made from all parts of the country, more lecturers were urgently needed. Good work had been done throughout the year.

It was resolved that the General Secretary should represent "unattached" members and should exercise one deliberative vote on their behalf. The management of the Sectional Library was vested in the General and Assistant Secretaries. *The New Zealand Theosophical Magazine* was adopted as the official organ of the Section.

The General Secretary (Dr. C. W. Sanders) was re-elected, as was Mr. F. Davidson as Assistant. Miss Edger was appointed as travelling lecturer for the Section for the ensuing year.

The reading of a number of papers dealing with methods of propaganda and with theosophical topics formed the chief business of the second day. A public meeting was held in connection with the Convention, at which addresses were given by Mrs. Draffin (Auckland), and Mr. A. W. Maurais, Secretary of the Dunedin Branch.

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ON THE WATCH-TOWER

The Creed of Unitarianism

WE take the following "statements of fundamental truths" held by Unitarians, from an American periodical called *The Church Register* (February 22nd). It is claimed that they state "in plain and simple language the things commonly believed among us [the Unitarians]. For no churches have clearer conceptions of their beliefs or more unity in their acceptance than the Unitarian churches. The main difference between them and other churches, aside from their doctrines, lies in the fact that they do not make acceptance of these doctrines a condition of church fellowship."

Whether or not this profession of faith is subscribed to by all Unitarians we are unable to say, but that it sets forth a most enlightened form of Christian belief no student of Theosophy will deny. The statements are as follows:

> We believe that God is the living Father of every human being, and that his purpose is to bring all his children to final perfection.
>
> We believe that all men are sons of God, and, therefore, brothers, regardless of physical, mental, or moral conditions.
>
> We believe that souls are saved from sin and conquer death by the understanding of spiritual truths and the building of perfect characters.

> We believe that Jesus, the Christ, shows men by his life and teachings how to attain to spiritual perfection, which is heaven or life everlasting.
>
> We believe that man is an immortal being, and will continue to progress in a future state toward a clearer consciousness of his oneness with God.

The Rev. G. L. Chaney, the writer of the article, then proceeds to state the Unitarian position with regard to the *Bible :*

> The controversial period in our history, at least as regards Biblical interpretation and authority for one position or another, is practically over, so far as we are concerned. Bible texts, torn from their connection, robbed of their natural meaning by biassed explanation and made to do service for the defence of ecclesiastical earthworks, are not unlike those terrible ramparts in a bloodier warfare, which are composed of dead men's bodies. The life has gone out of them, and it is nothing but desecration and shameful disrespect to the dead to carry on such a warfare.
>
> No, for us, the prophets of the new day in religion or of the good old days returned, there is no relief or satisfaction in the renewal of a battle of opinions, in which human hatred is the lead, human passion the powder, and leaves from the Bible the wadding. If any people desire a conflict of that kind, they must seek other antagonists than we are. We have done with it.
>
> By this I do not mean that we have ceased to respect or even to revere the teachings of the Hebrew and Christian Scriptures. On the contrary, we read them with new insight and appreciation since we have been made free to study their contents with discretion and to rightly divide the words of their testimony. But we bring to the books of the Bible, as to every word and work of God, the light of reason and conscience burning in our own minds and souls, and the agreeing or contrasting testimony of other witnesses. Briefly, I may say that in matters of truth we rely upon revelations interpreted by educated reason; in matters of life we rely on inspiring principles and persons; and in matters of taste, an accepted standard of art and our own ideals of beauty. If we are Christians, it is because our minds and consciences approve the truths and principles of Christianity as Christ taught it. And we take his own words when we say that the first of all the commandments is: "Hear, O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." This is the first commandment. And the second is like this, namely: "Thou shalt love thy neighbour as thyself."

We have frequently had the pleasure of quoting with approval the views of the leaders of Unitarian thought with regard to religion in general; it is a pity that such men should be labelled with a name born of controversy concerning a single point, when their programme is so far-reaching.

The Memory of Past Births

THAT anything connected with psychism and the myriadfold phenomena connected therewith makes good "copy" nowadays is abundantly evident to even the casual reader of the daily press. The following strange case of "somnambulism" at Geneva, is taken from *The Morning Post* of March 8th:

> Considerable attention has been attracted in Paris by the assertions contained in a publication by M. Flournoy, Professor of the Faculty of Sciences at Geneva, entitled "Des Indes à la Planète Mars," which is the history of a case unique in science.
>
> A woman thirty years of age, employed in a commercial house, and of irreproachable character, is subject to fits of somnambulism, during which she relates adventures she passed through in previous existences. These existences are three in number. The first was on the planet Mars, the second in India, and the third in France at the time of Marie Antoinette.
>
> After the fits M. Flournoy's patient remembers nothing, and attends to her everyday occupations with the greatest regularity and good sense. When she is in a trance she answers questions relating to her various reincarnations. M. Flournoy at first suspected trickery, either spontaneous or by suggestion. He thought it possible the explanation might be that someone was suggesting a part to a person with diseased nerves. But he had to abandon this hypothesis for the following reasons: firstly, that when in trance the young woman declares she can speak and write the Martian language. She uses a language composed of clearly-articulated sounds, grouped so as to form words corresponding with definite ideas. Her writing also bears the test of experiments.
>
> Of course, actual verification of the patient's statements concerning her life on Mars is impossible, but it is not quite the same as regards her life in India. She speaks both Sanskrit and Arabic, whereas she has never had the opportunity to learn either of these languages, and the events she refers to are historical, though only known to students of the East. The reincarnation during the time of Marie Antoinette may be set aside as aftordin gtoo great opportunities for trickery.
>
> Professor Flournoy offers no conclusion in his book. He merely relates his observations during three consecutive years, and makes no effort to conceal his own perplexity.

The interesting point is that such accounts are no longer scouted as impossibilities; on the contrary, they are eagerly read and—believed. Indeed it is possible that before very long it will be the task of Theosophical writers rather to dissuade people from too easy credence than to persuade them out of an unreasonable scepticism.

A "Martian" birth has all the appearance of being too tough a psychic fact even for the digestion of a very ostrich of credulity. But to this there are two exceptions; first of all the inexperienced "man in the street," for whom Mars has lately been "in the air" in many ways, both in scientific speculation and in fiction, and who is, therefore, open to any suggestion in this direction, and secondly, the student of occultism, who has heard of the mysterious "inner round." Personally we have no opinion, and must leave all such matters to those of our colleagues who can investigate such matters at first hand.

* * *

MEANTIME we append the latest astronomical news on Mars, taken from "Echoes of Science" in *The Globe* of March 16th:

Mars

> Much has been written of late years about the planet Mars, both in science and fiction. Some astronomers argue that it is inhabited, and we have been led to suppose that the "canals" are artificial or natural channels for the control of the spring floods, due to melting of the polar snows, and the irrigation of the land. Others maintain that these mysterious dark lines which intersect the surface of the planet, and are seen "double" now and again, are not really waterways but vegetation. The "doubling," they say, is an optical effect arising from imperfect adjustment of the telescope. The Rev. T. E. R. Phillips, in a monthly report of the Royal Astronomical Society, states that he has seen a doubled canal in which the two lines were not parallel, and could not, therefore, be caused by an optical effect. They were two separate canals.

Our colleagues of the clear vision say they *are* canals.

* * *

Reincarnation among the Australian Aborigines

MR. F. J. GILLEN, who together with Mr. Spencer has lately made so great a reputation as a student of Australian folk-lore, read an interesting paper at the recent Melbourne meeting of the Australasian Association for the Advancement of Science. We take the following interesting point from a report in *The Age* of January 11th.

> Amongst the Arunta and other tribes every child was supposed to be the reincarnation of some ancestral individual. As soon as the child was born, the father or a close relative went in search of a magic stick called a Churinga. Every man and woman in the tribe was represented by a

Churinga in the sacred stone house of the local group to which they belong. The old men of the tribe had no difficulty in determining, after consultation, exactly which of their far away ancestors it was who had come to life again, and then, though never uttered in public, the child bears as its secret or Churinga name that of the ancestor. The women never knew their secret names, and the men only after they had been initiated and had shown by their demeanour that they were capable of being made acquainted with the sacred matters of the tribe. The natives believed that children born with their eyes open would have special power, at maturity, of communing with spirits if they were sedate—the spirits disliked scoffers, frivolous people, and men who, like women, were "inkun oknirra," or much given to chattering.

The special interest of the folk-lore of fourth race and other primitive peoples is the "in and in" incarnation into the same tribe—the blood bond. It shows the persistence of the influence of the "block" soul idea even after individualisation into the human kingdom. The secret of "totemism" also, we believe, lies in this direction—a tradition from a time when animal and human were not so far apart as they are now.

⁂

Asceticism

THERE is a good article in the last number of *The London Quarterly Review* on asceticism, signed "May Kendall." This "Plea for Asceticism"—not for the theatrical externals of self-mortification, but rather for the unnoticed discipline that tends to self-realisation—concludes as follows:

> Asceticism cannot be imposed upon a man by circumstances: it is a mode of accepting circumstances. One may die for want of food, yet die a selfish epicure. You cannot make a martyr by throwing stones at him. A martyr is one who prefers physical death to spiritual death—who is more conscious of the unseen than the seen—and so it is with the true ascetic. His lower will subserves his higher will; even his higher will subserves the will of God. He does his duty in every relation of life, just because the relations he realises most vividly are spiritual. For this reason he is a faithful servant, a just master, a stainless patriot, a true lover, a loyal friend. He can afford to be—he only. Of course he does not go about the world labelled ascetic, and prating of the pleasures of self-renunciation, in which, as such, there is no pleasure at all. On the contrary, he carries his crown of thorns so lightly, that one may dwell by him for years without discovering it to be more than a wreath of flowers. He knows that a broken heart was never yet worn on the sleeve. Sometimes we do not recognise him in ordinary

life—we who go about with all our crosses in full evidence, and our hair shirts outside. He merely strikes us as a peculiar kind of person who happens to enjoy doing right. For sooner or later into every life must come the call that came to Christ, bidding Him save Himself. And if we have lived in the habit of saving ourselves, we shall do so then. To come down from the cross will seem the most judicious, the most reasonable, the very truest thing to do; and we shall have lost that chance for ever. But consider the other answer, the spirit that refuses to come down from the cross. It is no momentary, fitful growth: a supreme hour is its test, but not its provocation. One shudders to think how many small renunciations, what patient acceptance of small burdens, what constant clear-eyed distinction between appearance and reality, what faithful looking towards the hills, when the sunshine and the meadow grass were pleasant, and the trees were laden with fruit, have gone to its making. What daily unseen sacrifice, before the one great sacrifice that reveals whether a man has really lived after the spirit or after the flesh!

This is the asceticism that overcomes the world. And we see that it is not renunciation merely, but self-realisation. It is evoked in the love of God, and of the divine in man; and in the love and worship that are purified from desire, just as the struggle ceases between necessity and freedom, it ceases between opposing selves, or self and God. The self is transcended rather than sacrificed, and here, as elsewhere, love is the fulfilling of the law.

⁂

Political Monkdom

IN the March number of *The Contemporary Review* there is a paper on "Monastic Orders up to Date," by E. Saint Genix. The description of a caricature on the designs of monkish politicians is too good to pass over. It is introduced as follows:

> It is not possible to deny, without doing violence to truth, that many of the religious orders in France and elsewhere have been less concerned to transmute worldly passions into spiritual emotions than to use religion as a lever for moving the world of politics, or as a magnet for drawing the precious metal from the pockets of its rightful and unrightful owners into their own spacious coffers.
>
> In fact, they play the unseemly part once attributed to St. Ignatius Loyola in a clever sketch drawn by a witty Italian, who offered his picture as an illustration of the Vulgate [Matthew, xix. 27]: "Then answered Peter and said unto Him: Behold, we have forsaken all and followed Thee; what shall we have therefore?" Jesus, standing in the midst of the heads of several religious orders, is appealed to by four of them for information on the subject of the future reward for their present sacrifices. The text which in the Vulgate runs: "*Ecce nos reliquimus omnia et secuti sumus te: quid ergo erit nobis?*" is divided among the saintly friars and Congregationists thus:

St. Francis of Assisi, pointing to a globe, says: "*Ecce nos reliquimus omnia.*" Augustine adds: "*et secuti sumus te.*" Dominic asks, with folded arms: "*Quid ergo?*" while Ignatius, with both hands outstretched towards the globe, and body thrust forward ready to spring at it, exclaims: "*Erit nobis.*"

*
* *

Advanced Nonconformity

A CERTAIN writer ("J. B.") in *The Christian World*, needs no introduction to our readers. It is a mystery how the more conservative of the readers of this Nonconformist weekly contrive to digest his utterances; we can only say that a course of "J. B." should make an excellent preparation for the assimilation of that "stronger meat" which our literature affords. A few sentences culled from a recent article on "Religion's Raw Material" enforce points which are very familiar to us but which we are glad to learn are being recognised within the pale of Nonconformity. The spirit behind them is in striking contrast to that of Roman Catholic formal infallibility as referred to in our last issue.

> At the very time when science is breaking down numbers of once trusted formulas, it is offering us new and safer ones. What is pushing out the dead matter is a new and more vigorous religious growth. In a dozen different ways one can see how science is supplying new aids to faith. Perhaps the most striking of these is the realisation in religion of the scientific law of the conservation of force and of the permanence of substance under the utmost transmutation of form. . . . One may say, indeed, that this doctrine of the transmutation of form with permanence of substance is alone worth to religion more than half the decrees of the Œcumenical Councils. It shows us how the law of change in the physical sphere, where heat plays back into motion, or motion, again, into electricity, is equally at work in the spiritual. The existence of science itself is an illustration. It is a form of religion. One may predict with absolute certainty that a great religious revival in one generation will work out in the next as a scientific movement. The intense ethical impulse created among masses of men by an earnest evangelism, lifting them from frivolity and vice to depth and seriousness of character, is as sure a precursor of a succeeding high intellectual activity, as a highly manured soil is of a heavy crop. And the religion which has thus developed into science will next have its own form profoundly influenced by the force to which it has itself given birth. The two things are, then, as to external appearance, perpetually changing place, and to attempt to range them as enemies one of the other is about as rational as it would be to regard the soil as hostile to the crop or the crop to the soil.

Later on we are told that:

> The modern spirit is ready, without fear, to throw all systems alike into the melting pot, so careless is it of their present shape. But it will guard with utmost scrupulousness lest one grain of the pure gold they contain shall escape. It is doing the same thing with the Bible. . . . The coming system must be big enough for the larger growth of the human spirit. . . . But the modern mind is in no hurry for the new synthesis. . . . We are free at last from the disastrous notion that the raw material must be worked up into this or that particular form before it can be acceptable to God. And we keep back from system building, from the further feeling that the unexpressed, lying as yet far down in the depths of the human spirit, will in its turn reveal itself as nobler than the highest and clearest yet visible by us. All our building must be provisional, for the simple reason that the human soul is a perpetual becoming. We have as yet hardly the vaguest idea of the infinite variety of forms into which the raw material of religion will in the future be developed.

All of which is excellent. The writer ends with the thought that the raw material of religion is everywhere and in everything.

> The churches, in their anxiety to produce one particular form of it, have forgotten the hundred other forms in which it lies latent. It is all wrong to imagine that "feeling good" is the ultimate of religion. It is often when we are "feeling bad" that its finest work is being done. Stern and maybe appalling duties unflinchingly performed are sometimes much better religion than the sentiment generated by pious exercises.

With which modern paraphrase of the teaching that fell from the lips of a great Teacher 5,000 years ago, we may conclude our quotations.

WHAT man knows is not to be compared with what he does not know.—CHUANG TZU.

THE repose of the sage is not what the world calls repose. His repose is the result of his mental attitude. All creation could not distrub his equilibrium: hence his repose.—CHUANG TZU.

IF it be no longer allowed me to love those I loved high above all, it is doubtless that I may learn to love those whom I love not yet.

MARCUS AURELIUS.

THE APPRECIATION OF MUSIC

PERHAPS it is a somewhat common failing of the student of Theosophy to neglect more or less the artistic side of his nature. Appreciating as he does the beauty and sublimity of the teachings of the Ancient Wisdom, he is often inclined to regard them solely through the medium of our own and kindred literature, and, in addition to this, practically to put on one side the arts of poetry, painting and music. I cannot but think this to be a mistake; since the artistic faculties belong to the higher part of our being, and have a tendency to elevate us above the little worries of life, giving us at least some dim foreshadowing of that bliss which is so marked a characteristic of the loftier planes of existence.

Especially, I think, is this the case with regard to music, since it expresses to us that which can scarcely be set forth in any other way. In painting we have the delineation of natural objects; and though it is the function of the great artist to reveal to us something of the wonder and mystery that lie behind these, and which our eyes are often too dim to see for themselves in nature and humanity, still the materials of which the artist has to make use are far from being fully capable of manifesting the ideal that he has in his mind; and in addition to this, the really great works of art are practically inaccessible to many of us, so far as constant study of them is concerned.

In poetry we have a means of expression remarkably rich and varied, the secret of which it is somewhat difficult to unveil. Certainly the law of rhythm has a great deal more to do with the power of a poem than the laws of rhyme, since a large proportion of our finest poetry is in blank verse. Apart altogether from the ideas expressed we can readily feel the difference between the blank verse of Shakespeare or Milton and that of a minor poet. This subtle grasp of the law of rhythm is evidently inherent in the inner nature of the poet himself—possibly indicates some unconscious relation that he has with the great law of rhythm that governs manifested nature. Hence he is able to make us realise through his verse the spirit of the scene that he is endeavouring to depict, to feel the beauty of the ideas he is setting forth, to sense something of that unity with the highest that he himself intuitively recognises. For the expression of the loftiest conceptions, the purest beauty, the tenderest love, the vehicle of poetry is pre-eminently fitted; and even the prose of our great writers, when it deals with subjects such as these, often takes on a rhythmic flow and swell closely approximating to that of blank verse.

But mysterious as is the law which governs the nature of poetry, that which lies at the root of music is still more so. In poetry we use as a vehicle the words of common conversation, and mould them into rhyme and rhythm in accordance with the spirit of our subject. All the same we are making use of definite symbols, every one of which conveys its particular significance to the reader; and it would be quite possible to express the whole in ordinary prose, though not, of course, to give that finer meaning conveyed by the exquisite arts of rhythm and the ordered and appropriate matching of sound with sense so characteristic of the work of our best poets. But in music the case is different; the individual tones of which it is made up signify nothing in themselves, except that they bear such general descriptions as high or low, loud or soft, long or short, and possess various qualities such as those of the voice, piano, flute, oboe, etc. But from the combination and melodic and rhythmic arrangement of these simple elements a great master of music can build a palace of sound that reveals a beauty such as bodily eyes never beheld, can sway us with emotions past all description in speech, can lift us to a plane of being where emotions are transcended, can make us stronger, purer, calmer, and readier to respond to the vibrations of that Life wherein we live and move and have our being.

In dealing with this subject it will perhaps be well to confine ourselves to the consideration of purely instrumental music; for when words and dramatic action are added it frequently becomes a matter of difficulty to separate the effect due to the music itself from that which proceeds from the other elements.

It has been said that music is the language of the emotions; but it is surely something more than this. Possibly the saying has met with such general acceptance because the inner life of so many persons is almost entirely limited by the emotions, and consequently their appreciation of music does not carry them any deeper. They find in the play of emotions their fullest and most vivid life, and the music that draws out these emotions is to them the highest. This is a condition by no means to be disparaged; to have attained to it shows a certain amount of growth, for the mass of the people are beneath it, being practically strangers to the higher class of emotion with which great music deals. I only wish to point out what is so often forgotten or overlooked, namely, that music has another and a higher function. It is true that the composers in whom this higher function is marked are comparatively few in number; but he who would understand something of the full possibilities of music will do well to make a special study of their works. The class of music to which I allude is that which is the outcome of great and strong souls who, in addition to extraordinary musical capacity, have advanced sufficiently far in their spiritual development to come into touch with that divine influence which lies at the root of all that is best in art.

Probably it is this contact, conscious or unconscious, with great spiritual verities that makes the difference between such a composer as Beethoven and such a one as Chopin—to take these two as representative types. In the great Polish composer we have a personality of a wildly beautiful and passionate kind, who gives unrestrained vent to his emotions in his music. He is a true artist, always refined and expressive; his ardent love of his country is shown in those stately Polonaises and graceful Mazurkas, so vividly coloured with the romance of Poland; his dreamy nature, somewhat sad and self-centred, his vague longings after some unknown ideal, his gropings in the dark for some dimly-realised light—all these are reflected in those strangely beautiful Nocturnes, which are the delight of so many; and whilst some of his more brilliant music shows us the musician in-a happier mood, there is a shadow over it all, as it were, a beautiful shadow perhaps, but, nevertheless, the shadow of a soul whose prevailing condition is one of unrest. And however near and dear Chopin may be to us in some of our moods, many of us cannot listen to him very long without experiencing some degree of depression. Coventry Patmore says that "throughout the whole of his music the *Dame aux Camélias* sighs for her lost virtue," and whilst we may find it impossible to agree with this criticism, it must yet be admitted that Chopin is essentially the music-poet of human love and passion. After playing his music for an hour or so one feels the need of some such tonic as a Bach prelude and fugue to re-invigorate the relaxed mental powers.

But in Beethoven we are dealing with an individuality in whom the emotions, though full, rich and varied, are completely under the dominion of the will. Here is no unrestrained whirl of passion, but rather the storm and stress of a soul that is fighting its way through strife to peace. There is not a string in the great harp of the emotions that Beethoven cannot touch, and draw out its music with a master-hand; but he works his will upon all, and the wild steeds are not permitted to run away with the charioteer, but are restrained with the firm grasp of conscious power and compelled into subservience. We can yield ourselves unreservedly to the tumultuous fervour of the *Sonata Appassionata*, for it stirs us not merely with its tremendous rush of emotional intensity, but with the exhibition of the master's Prospero-like control over all these stormy elements. "Read Shakespeare's *Tempest*," said Beethoven once when asked the meaning of the wonderful Sonata in D minor. This perfect mastery, which is, perhaps, only fully attained by one other composer, Bach, and even then in a different manner, is the element in Beethoven that is of such supreme value, and is generally unrecognised by the ordinary superficial listener. Tolstoï has shown himself incapable of appreciating it in that somewhat morbid book *The Kreutzer Sonata;* misled by the emotional tension of Beethoven's great violin work, he has failed to see that it does not consist of emotion run riot, but of emotion in the grip of a mightier force. We rise from Beethoven invigorated and clear-sighted, not enervated and darkened. He has shown us the source of our strength, not merely revealed to us the depth of the passion latent within us. It was the consciousness of this that led him once to say, "He to whom the full significance of my music is revealed is lifted up above the misery of the world."

We shall not be surprised to hear that such a man as this was in sympathy with some of the profound teachings of the Ancient Wisdom. The following passages, which he copied out himself and kept constantly before him, served him as a kind of creed, and sum up his theology:

"I am That which is.

"I am all that is, that was, and that shall be. No mortal man hath lifted my veil.

"He is alone by Himself, and to Him alone do all things owe their being."*

And we can also understand such a one when, in the last of his great symphonies, feeling the necessity of using every possible means at his command to express the intensity of his love and aspiration, he summons voices to his aid and peals forth in massive unison the words of Schiller's "Ode to Joy":

Seid umschlungen, millionen!
Diesen Kuss der ganzen Welt!
Brüder—überm Sternenzelt
Muss ein lieber Vater wohnen!†

Speaking of the works of Beethoven's latest period, an eminent critic, Mr. Dannreuther, has finely said, "He frequently passes beyond the horizon of a mere singer and poet, and touches upon the domain of the seer and the prophet; when, in unison with all genuine mystics and ethical teachers, he delivers a message of religious love and resignation, of identification with the sufferings of all living creatures, deprecation of self, negation of personality, release from the world."‡

If we can understand the music that proceeds from such a soul as this we are in possession of a treasure that should not lightly be cast away.

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* Grove's *Dictionary of Music and Musicians*, vol. i., p. 169.

† Be embraced, O ye millions!
This kiss to the whole world!
Brothers—over the starry vault
There must dwell a beloved Father!

‡ *Macmillan's Magazine*, July, 1876.

But doubtless many candid readers will deny that they have the power of appreciating good music. It is in the attempt to help such that I, a musician, would say a few words; for it is my conviction that we all possess this faculty in a greater or less degree, and may so increase it, by a little careful training, that it may become a not unimportant factor in the evolution of the inner nature.

A great composition may be approached from four points of view: (*a*) the study of its form; (*b*) the artistic side; (*c*) the emotional elements; (*d*) the intellectual and spiritual aspects. A few remarks upon each of these may not be out of place.

(*a*) The form and construction of a composition can only be fully understood by a trained musician; but anyone who is willing to take a little trouble may discover enough for his purposes, for after all this is the least important aspect of the four. A piece of music may be harmonically and formally correct, and yet may not possess a spark of artistic or emotional feeling, let alone anything higher. We shall do well, however, if we have no knowledge of music ourselves, to get some musical friend to give us a rough idea of the formal construction of the pieces that we ask him to play to us, for thus we shall be able to compare one with another more readily and not fall into the mistake, say, of judging a nocturne and the first movement of a sonata by the same standard. To those who have some acquaintance with music, such books as Prout's *Applied Forms* will be found most interesting in the elucidation of this branch of musical art, and the understanding of the plasticity of the various forms in the hands of a great composer will be of assistance towards the perception of artistic beauty.

(*b*) But the artistic value of a composition is chiefly connected with the beauty of its melodic outlines, the richness and coherence of its harmonic structure, the judicious use of contrasted effects, and the perfect balance of the whole. The grasp of these elements of beauty in a piece of music depends, of course, upon the development of our own artistic nature; but I think that the majority of us are apt to underrate this development in ourselves, so far as it bears upon music, and hence we do not give it a fair chance of showing itself. We listen, say, to a Beethoven sonata; we do not care for it, and do not trouble to hear it again. But it is just that second hearing that we need. Except in the case of a very advanced musician the full appreciation of such a work on a first hearing is impossible. We must listen again and again. It is easy to try the experiment; we have only to get our musical friend to play us a certain work, and later on in the same evening, if possible, ask him to play the same piece again. We shall find that it has grown much more interesting; and when we next hear it we shall at any rate have learnt one important truth with regard to good music, namely, that it grows greater at every repetition, whilst we speedily weary of the inferior kind. It is taken for granted, of course, that the performer is one who is not only technically competent, but possesses the power of sympathetically entering into the spirit of the music he renders; for without this essential requisite the music, however good it may be, will always seem cold and lifeless.

It has already been said that a composition which possesses no higher elements than those of merely correct formal construction is practically valueless, except perhaps to the student. Much of the music of the old contrapuntists and of some of our Church composers, both past and present, is of this nature. But when the real artistic element is added the composition becomes what may be called *good* music, even though it may possess no emotional or spiritual elements. It has beauty; and true beauty is always uplifting. A quantity of our standard pianoforte and chamber music contains only these two elements of sound construction and artistic beauty. A composer of genius will always write artistically, though necessarily he will not always be under the sway of emotion or spiritual feeling. Just as we may recognise the supreme value of some of Wordsworth's poems, their lofty diction and profound insight, and yet at the same time may see that much of his other work is quite ordinary, so in a great composer we may find similar differences, though all his work may show the artist's hand. If our power of appreciation should only extend to the grasp of the beauty of a composition we are nevertheless well rewarded, for we shall find in that beauty something that will draw any well-balanced mind a little nearer to abstract Beauty itself. The only danger to guard against is that which Tennyson has so admirably pointed out in *The Palace of Art*—the danger of neglecting for that beauty all the finer and nobler feelings of love and devotion. That this is no imaginary evil is shown in the well-known fact that many musicians are and have been selfish, heartless, irreligious and dissolute. Few *great* musicians have been such, for the higher qualities of their natures have saved them; but some in the lower ranks, especially amongst executive artists, not yet having evolved these qualities, understanding in their art only the artistic and lower emotional elements, and having the unbalanced mind which appears to be so often associated with the musical temperament, seem to pour their inner life entirely into the musical faculty, leaving the rest of their nature in almost an animal stage.

(*c*) It would be incorrect to speak of a purely emotional element in music as necessarily of a higher type than the artistic; for the emotion may be in itself either good or bad. But great music is only concerned with the highest kinds of emotion; what is low and base has no part in it. I speak, of course, of abstract instrumental music; but in the opera or music drama occasions will arise when the baser passions have to be pourtrayed. Here, again, an inferior composer will, so to speak, revel in these feelings, as is the case in some of those passionate short operas that have been so popular of late years; but the great master will rather inspire us with loathing towards them. I need only cite as an instance of the latter that wonderful introduction to the second act of *Lohengrin*, where the base heart of Ortrud is laid bare before us in all its restless malignity, lurid with the fires of hate.

Returning to abstract music we shall probably find, when we have made ourselves more or less familiar with a composition by a great master, that certain passages produce states of feeling which we find difficult to describe in words; they arouse in us emotions kindred to those produced by various aspects of nature and humanity, and it is probably in some such symbols as these that we clothe them when we attempt to define the quality of our emotion. Certain scenes, events, persons, are connected by us with certain feelings; music brings us into touch with some of these feelings; and according to the particular association in the mind of an individual, he will connect the music with a mental picture. But this mental picture will vary in different persons; the composition that reminds one of a moonlit lake, may appear to another to be like a sunset sky or a calm, pure-hearted maiden; that which to one is a representation of a storm, may to another be like a battle; and to yet another like the passionate whirl of feeling caused by unrequited love. In short, the music envelopes the listener with a certain class of emotion, which he translates into a favourite symbol. It would, therefore, be quite unwarrantable to say that any picture which music may present to us must necessarily have also existed in the mind of the composer. For it is really to the source of the beauty and power in these various symbols that music leads us, and in this rests its emotional value. The awakening of the higher emotions in man, as we have been told,* has an intimate connection with the development of spiritual force on a much higher plane; and it may well be a fact that certain great music, having the power to arouse the loftier emotions of love, fervour, sympathy, serene happiness, etc., may not be without effect upon the spiritual evolution of our natures.

(*d*) The intellectual and spiritual elements proper seem so closely intertwined in great music that it is difficult to treat of them separately. In certain of our best composers the one will predominate, in some the other. Sir John Stainer in his pamphlet on *Music in its Relation to the Intellect and the Emotions*, speaks of the intellectual aspect as though it were solely concerned with the formal, technical, and harmonic structure of a composition. But these, as has already been pointed out, are only the lower intellectual elements, and give evidence of nothing more than can be acquired by any diligent musical student. The intellect with which we are concerned is that higher controlling force which compels the emotional element to its service; it is strongly marked in Bach, whose works have a restrained classic dignity and purity that we also find in much of

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* *Emotion, Intellect and Spirituality.* Annie Besant.

Mendelssohn's music; but in Beethoven, and also to some extent in Schumann, it is interblended with a potency that can only be described as spiritual, so profound, far-reaching and all-embracing is it in its eloquent fervour and ethereal tenderness.

There does not appear to be much appreciation of these elements in the average musical listener, some of the causes of which are not far to seek. To attain such appreciation is not generally given to the ordinary worldly-minded person, however "musical." A certain amount of detachment from earthly things is requisite, a recognition of the attitude of mind that makes for spiritual evolution, and a purposeful effort to the attainment of it. These qualities one finds here and there among earnest religious people, and we expect to see them developed to some extent in all true Theosophists. Such persons should therefore have little difficulty, when once their musical appreciation is aroused, in detecting these lofty and inspiring tendencies in our greatest music. To such there will be certain slow movements of the great masters that will be like touches of the heaven-world, bringing to the troubled heart the assurance that all is well, and that in our deepest consciousness there is eternal peace.

In other movements they will find a radiant and joyful energy that is like the life-force of the Logos pulsing through the universe; in others a calm, serene strength steadily building up out of simple fragments a stately cathedral fitted for the indwelling of the Most High; and again, in some of those wonderful tempestuous outpourings that we find in the symphonies and sonatas of Beethoven, they will see a reflection of the mighty march of humanity with all its strife and whirl, the play and interplay of destiny, the apparently warring cosmic forces, drawing down "to such a stern and iron-clashing close" that they are roused as with a trumpet-call to play their part bravely in the great conflict between good and evil.

The essence of great music does not lie, therefore, in the form in which it is written, but in the unspeakable truth, the noble passion, the spiritual aspiration that breathes through it. The passages that move our hearts so deeply are not wrought out by the application of formal rules, but are the direct result of the combination of greatness of soul with musical organisation in a composer. The laws of form are the ground-plan of the palace of sound which a musician builds; whether the superstructure be noble or base depends upon the man himself; depends upon whether his soul be noble or base; depends upon whether he is or is not open to those divine influences that overshadow this world of men, waiting to manifest themselves wherever man supplies the conditions. And these conditions are also to some extent necessary in order that one may rightly understand such music in the fulness of its meaning. A man may have a musical ear, a certain perception of the beautiful; but something further is necessary if he would enter fully into the divine rapture of Schubert or share the profound secrets of Beethoven. It is that element in man which is generally called spirituality; it belongs to those who live not mainly in externals, but who regard the inner life as the true life; it is that which is ever tending to lead us out of narrow aims and narrow ideals into a higher life, a condition of exalted power, service and happiness, an existence whose beginnings are only faintly felt in our moments of highest devotion; a state of bliss which we touch upon with yearning in listening to some sublime melody; a state as far transcending the little thing called life as the mighty sea transcends the wavelets that run to and fro upon the beach. Ripples, indeed, are we of that great ocean of life beyond, echoing in our tiny way some fragment of its music and mystery, and touching on the one hand the shores of time, on the other the deeps of eternity.

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SHELLEY'S "PROMETHEUS UNBOUND"

In the summer-house of an Italian garden overlooking the wide plain of Lombardy, where the eye was brought to rest at last on the long line of the Apennines, Shelley began his *Prometheus Unbound*, in the year 1818. Most of it, however, was written in Rome, and he himself says that "the vigorous awakening Spring in that divinest climate, and the new life with which it drenches the spirits even to intoxication, were the inspiration of the drama." Thus we may expect much. When this great idealist, burning with a passion for reforming the world—free now from the oppression and antipathy of those who understood him not—could at last rest, at one with Nature, and yield himself without restraint to the dream which had so long possessed him—then, I say, we are right to expect a poem which should be a revelation and a prophecy. A greater purpose than ever before now moved him. Hitherto he had striven to familiarise the highly refined imagination with beautiful idealisms of moral excellence, "aware that until the mind can love, and admire and trust and hope and endure, reasoned principles of moral conduct are seeds cast upon the highway of life which the unconscious passenger tramples into dust, although they bear the harvest of his happiness." But *now*, in this poem, there is something more than this. The central idea of the drama—the innate supremacy of the human mind over religious dogma—is surely more than this. To teach that the mind of man, when purified by suffering and endurance and vibrating in harmony with Nature's deep universal laws, is in itself an all-sufficing tower of refuge and light, is surely more than to familiarise men with moral beauty. The one is of the smiling valleys and peaceful woodlands, but the other is of the pure air of the heights of intellectual grandeur.

Before the poem can be read with a full degree of comprehension we must have in our minds a broad idea of its structure and at the same time a conception of the meaning and intent of the characters. Though it is not easy to suggest more than dim outlines at first of these vast impersonations, they will gradually gain form and coherence in the imagination as the poem unfolds itself. So, with these two objects in view, we will launch our little boat of exploration upon the deep waters of

ACT I.

Prometheus is discovered bound to a precipitous crag by Jupiter's decree. Shelley himself describes Prometheus as "the type of the highest perfection of moral and intellectual activity." This high type of the human mind is fettered by Jupiter. Who then is Jupiter? What Being has the power and the desire to thus torture and oppress the mind of man? The unthinking crowd have but one answer: "God, of course, whom Shelley wished to abolish."

So here is a chance for those inept critics who accused Shelley of impious Atheism. The crudity of their conceptions blinded them to the subtleties of a mind of finer calibre and broader outlook than their own. They misunderstood the meaning of the poem completely. One of these critics wrote in *Blackwood's Magazine* (1820): "It is quite impossible that there should exist a more pestiferous mixture of blasphemy, sedition, and sensuality." And many others, in the same spirit, condemned what they could not understand.

In 1886, William Michael Rossetti read two appreciative papers on *Prometheus Unbound* before the Shelley Society. He there defines Jupiter as the vicissitude of the world transmuted by the human mind into the anthropomorphic deity.

This definition is difficult, and must be approached by first gaining a conception of Shelley's philosophy, a partial expression of which occurs in Scene 4 of Act II. There, Asia (the Spirit of manifested Nature) asks Demogorgon (Eternity): "Who rains down evil, the immedicable plague, which—while man looks on his creation like a God and sees that it is glorious—drives him on, the wreck of his own will, the scorn of earth, the outcast, the abandoned, the alone?" Before this, as if seeking a solution to her own problem, which seems to her unanswerable, she has traced the process of the evolution of the world. And here it is the poet gives us a glimpse of his own theory of evolution.

First, there was Heaven and Earth, Light and Love. Of man, the earliest age is called the Saturnine age, when he became conscious of time. Men in that age lived a happy life, free from care, because free from thought. Ultimately, the human mind was evolved and was united to Nature—Prometheus to Asia. Men then turned to Nature to worship and adore. But soon, this newly awakened mind, driven by unreasoning fear and distrust of the future, created a god in its own image—Jupiter. It assigned wisdom to Jupiter—that is, to the vicissitude of the world—and ascribed to him the dominion of heaven, stipulating only that man should be free—free in will and act. It saw what to it was an unaccountable Chance ruling things in the universe, and, fearing this, worshipped it. The mere animal happiness had lapsed with the birth of mind, and now, under the theocracy which the mind of man had established, everything went wrong; famine, disease, and death reigned. Prometheus in fact was bound and tortured by Jupiter. But the mind of man is immortal and outgrows the god of its own installation. It finds itself oppressed and tormented by its own false and superstitious conceptions in theology. It begins to see that Chance has no *real* existence, that the caprice and favour of a god is untenable as an explanation of the unknown in the universe. And so in time, after much suffering, it breaks its chains.

This then was what Shelley meant by Jupiter—an intellectual conception which can only be fully apprehended by close study of the poem.

The Jehovah of the Hebrews, the God of the Christians, the Allah of the Mohamedans—the human mind is greater than these, because it has itself conceived them, and is now limited by them. We shudder as we contemplate such a height. Can we dare to brave the dangers of a climb like this, and look down from the summit without dizziness? It is indeed well that such thoughts are clothed in an imagery only beautiful souls can appreciate, and that the ascent is made in an atmosphere of purest love and trust—trust in the ultimate victory of the best we can conceive, and love of the inner guiding spirit of Nature, which is working with us towards our highest conceptions, as it bears the reflection of our own aspirations.

At the beginning of the poem, Prometheus calls to the mountains, the springs, the air and the whirlwinds, to repeat the words of his curse of Jupiter. The four spirits reply, telling him the dire effect of his curse upon their sensitive natures, and the Earth also speaks. Prometheus cries: "I hear a sound of voices; not the voice which I gave forth. Mother, thy sons and thou scorn him, without whose all-enduring will, beneath the fierce omnipotence of Jove, both they and thou had vanished, like thin mist unrolled on the morning wind. How cursed I him?" The Earth answers again, and Prometheus grasps a faint meaning in the influence he feels. But he cannot fully understand yet what she says, the reason being that he is immortal. Mother Earth then murmurs in despair: "No, thou canst not hear: thou art immortal, and this tongue is known only to those who die."

Asia, the wife of Prometheus, is also immortal, for in Act III., Scene 3, the Earth answers her in almost the same words: "It would avail not to reply: thou art immortal, and this tongue is known but to the uncommunicating dead." So both Prometheus and Asia are not children of time but of eternity, and their life stretches for ever both before and beyond the limits of the earth's life. Who then is Asia? The idea that first suggests itself is that she impersonates Nature, but in looking deeper, and remembering that she is immortal and in closest union with the type of the highest perfection of morality and intellect, this conception must be amplified. It will then be seen that she represents the informing spirit of all Nature, the soul which is expressing itself in all forms throughout the universe, while her sister Panthea impersonates the visible expression of Nature on the earth.

Prometheus at last prevails upon Mother Earth to allow him to hear his curse of Jupiter. "There are two worlds of life and death:

One that which thou beholdest; but the other
Is underneath the grave, where do inhabit
The shadows of all forms that think and live,
Till death unite them and they part no more.

. . . . . .

Call at will thine own ghost, or the ghost of Jupiter.

. . . . . .

So the revenge of the Supreme may sweep through vacant shades,
As rainy wind through the abandoned gate
Of a fallen palace.

The phantasm of Jupiter is summoned from these shades and repeats the resounding words of the curse. When Prometheus has listened to the hate-inspired thunder of his own anathema, he cries out:

It doth repent me; words are quick and vain;
Grief for awhile is blind, and so was mine.
I wish no living thing to suffer pain.

Earth mistakes this cry of real victory for one of surrender; just as the world so often mistakes the noblest self-conquest for cowardice.

Soon after this, Jove sends Mercury to Prometheus with a band of Furies to torment him. And it is noteworthy that the tortures inflicted on the Titan are all purely mental tortures, and such as would appeal only to the high-minded. How is Prometheus tempted to despair as these loathsome beings scream forth the horrors and depravities and sorrows of the human race! War, famine and tyranny are painted in words that burn their impress on the mind.

Christ's advent to the world and the distortion of His message is shown:

One came forth of gentle worth,
Smiling on the sanguine Earth.
His words outlived him, like swift poison
Withering up truth, peace and pity.

A vision appears of the French Revolution:

The nations thronged around, and cried aloud,
As with one voice, Truth, liberty and love!
Suddenly fierce confusion fell from heaven
Among them: there was strife, deceit, and fear:
Tyrants rushed in, and did divide the spoil.

The rest having exhausted their powers to torture, at last Prometheus is left with one arch-fiend, the burden of whose song is that:

> . . . . those who do endure
> Deep wrongs for man, and scorn, and chains, but heap
> Thousandfold torment on themselves and him.

But this last enemy is subdued and driven off when Prometheus cries:

> Thy words are like a cloud of wingéd snakes:
> *And yet I pity those they torture not.*

Then the Titan shouts to Jupiter:

> This is defeat, fierce king, not victory,
> The sights with which thou torturest gird my soul
> With new endurance, till the hour arrives
> When they shall be no types of things which are.

Here it is plain that Shelley's Prometheus retains the character with which he was invested by the Greeks. For, according to Æschylus, when Zeus succeeded to the kingdom of heaven, and desired to extirpate the whole race of man, the place of which he purposed to give to quite a new race of beings, Prometheus prevented the execution of the scheme and saved the human race from destruction. He deprived them of their knowledge of the future and gave them Hope instead. So, despite his tortures, hope still lives in the breast of the Titan. And so also to the thinking man, however deep the shadow cast by the distress of the past, a ray of hope still enlightens the darkness. And the light will grow, until the splendours of the possible future of humanity take shape in the mind as a glorious dream, certain of realisation.

And now Prometheus is alone with his thoughts. The Earth, in deep sympathy, and with such mixed joy as his pain and virtue inspire, sends spirits to comfort him. What could give comfort but the knowledge that his influence still lived among mankind, that love still held sway, that, even though the fierce storms of heaven spread a hell of death over the white waters, the spirit of self-sacrifice still moved men to deeds of heroism. The first comforting spirit therefore sped to him from a shipwreck, on the sigh

Of one, who gave an enemy
His plank, then plunged aside to die.

One came from a sage—a sage with Christ-like influence; and one from a poet, whose creations were "more real than living man, nurslings of immortality." We can understand what balm to his wounded spirit these spirits would bring. And there is greater solace yet; two bright shapes appear and prophesy that "though Ruin now Love's shadow is, following him destroyingly," the day will dawn for the truer love which triumphs over death.

Prometheus asks them how they know this shall be, and they reply that, as the approach of Spring is heralded by unmistakable signs, so

Wisdom, Justice, Love and Peace,
When they struggle to increase,
Are to us as soft winds be
To shepherd boys, the prophecy
Which begins and ends in thee.

The struggling increase of the Promethean spirit in man, of which the Titan's consolers have just given evidence, is likened to the first impulses of Spring.

Hope is now fully awakened in the slowly-healing heart of Prometheus, and he longs for the presence of Asia, as the overwrought mind, after stress and agony, yearns for Nature's beauty and tranquillity. He again feels the force of his will, and asserts confidently his original purpose—the purpose that lies at the heart of all great souls:

. . . . . I would fain
Be what it is my destiny to be,
The saviour and the strength of suffering man,
Or sink into the original gulph of things;
There is no agony, and no solace left;
Earth can console, Heaven can torment no more.

The significance of this first Act lies in the fact that when Prometheus has overcome his feelings of hatred and revenge against Jupiter, the god has no longer any power to torment. The final supremacy of the mind over its darker passions is the beginning of the dethroning of Jupiter and the unbinding of Prometheus. This is the direction of the further development of mankind. And it is a saving truth of greatest value, that as sympathy takes the place of hatred or indifference, mankind rises towards its true dignity and ceases to feel its self-inflicted tortures.

This is one of the great laws of evolution, guiding the human race, guiding all living beings in fact to a fuller consciousness. Browning in his *Rabbi Ben Ezra* cries "I see the whole design, I who saw power, see now love perfect too," and Shelley in his *Prometheus* strikes the same note. Sympathy is the great liberating force of the world.

ACT II.

During the first Act, Prometheus has been attended by two Oceanides—Panthea representing the visible expression of Nature on the earth, and Ione the spirit of the ocean. Panthea leaves him now to go "where Asia waits in that far Indian vale, the scene of her sad exile." There she finds Asia, in exile indeed, but happy at the thought of Spring's approach. She cries to Panthea :

> Beloved and most beautiful, who wearest
> The shadow of that soul by which I live,
> How late thou art !

Panthea explains that she has been delayed by a dream in which Prometheus has expressed his love for her, as "sister of her whose footsteps pave the world with loveliness." By few indeed will this dream be understood in its fullness and purity.

It is only once or twice in a lifetime to the best of us that such moments come, when soul meets soul with complete and fearless unreserve, and we realise by actual experience that in our highest relations we are one, and that in the pure realms of beauty the soul ceases to feel its fancied isolation, for loneliness is impossible there. When we yield ourselves to the influence of music, our consciousness is transferred to these regions, and Beethoven was not over-confident when he asserted that his compositions will lift those who understand them above all their earthly cares. We can agree with Schopenhauer in calling the effect of such music the cessation of the "will to live," if we may be allowed to make one of those happy unions which will trans-fuse any barren graft of pessimism with the life of the sublimest optimism. We can accept his cold negation, adding then our transcendental comment "*as separated existences*."

In the poem, however, we are not occupied with music, but with the wider sphere of love. The spirit of Spring is abroad, and love renews itself throughout Nature; even Ione, the cold ocean, is alive to its influence, as Panthea tells Asia, who recognises in awakening Nature the Promethean spirit—the same power which sustains and impels to nobility the human mind.

And now the two sisters are led on by a voice which cries: "Follow, follow!" and guides them to the cave of Demogorgon, the spirit of eternity.

Scene 2 is delicate indeed, if not fantastical, and its meaning is difficult to apprehend. Perhaps the cloud of dew, the star, and the nightingales, are to give expression to those feelings of mystery, aspiration, and harmony, the influence of which is felt when the soul of Nature meets the form of Nature, at the birth of Spring. Richard Jefferies, in *The Story of my Heart*, may help us to understand.

In Scene 3 there is a magnificent description of the view from a pinnacle of rock among the mountains, to which the sound of the Echoes has led them. In majestic and glowing words Panthea pictures the scene beneath her, and when the "sun-awakened avalanche" rushes past, she finds in it a glorious image of the launching of some great truth into the world, which has accumulated, thought by thought, in heaven-defying minds, "till it is loosened, and the nations echo round, shaken to their roots." This is a most impressive simile, for even the unmentioned details are in perfect correspondence, the white flakes expressing the slowly growing truth, the gathering in the realm of Demogorgon its birth in the regions of eternity.

The sisters descend to the cave of Demogorgon, and there Asia puts her question to the Spirit of Eternity, and receives what answers she is able to receive. As she herself says: "Of such truths each to itself must be the oracle."

My pen fails me to speak of the beauty of Scene 5. Sir Noel Paton has sketched twelve plates which he calls "Compositions from Shelley's *Prometheus Unbound*," and the sixth and seventh are chosen from this Scene. "The Hour of the Doom of Jupiter" represents the car containing Asia and her sister, and the Spirit of the Hour as charioteer, his hair streaming behind as he shouts: "They shall drink the hot speed of desire!" The other pictures Asia rising from the sea "within a veinéd shell," and is a most beautiful conception.

Two of the remaining studies are taken from Act I.: "Mercury and the Furies," and "Prometheus and the Comforting Spirits." Act II. gives five—Asia and the Echoes, Forest Spirits and Fauns, the Immortal Hours, and the two already mentioned. There are four from Act III.: the Fall of Jupiter, Apollo and Ocean, the Nereids, the Spirit of the Earth, Prometheus and Asia, and a final picture of Apollo in his chariot.

Of the closing lyric to Act II., James Thompson, author of *The City of Dreadful Night*, says:

"The exciting voyage so gloriously chanted by Asia, past age, manhood, youth, infancy, through death and birth to a diviner day, is not proper to the chariot of the hour, but is in music's most serene dominions. The real reason for this song is two-fold, a double stem rooted in one artistic instinct. First, the impulse to balance and contrast the masculine spirit of a dreadful countenance in his dark chariot, the exponent of the agony and terror of the doom overhanging Jupiter, with the feminine spirit of the dovelike eyes of hope in her ivory shell inlaid with crimson fire—the exponent of the glory and bliss of the triumph of the Titan. Secondly, to balance and complement this triumph with one of equal splendour of ostentation for his bride rejoining him. And here Shelley's artistic instinct was at one with his fervent faith in the high equality of the sexes."

ACT III.

The dethroning of Jupiter forms a magnificent climax to the drama, and comes in strong relief to the ethereal beauty of Act II. In the opinion of William Michael Rossetti, the final speech of Jupiter, in the reach of its passion and the awful reserve of its transitions, is one of the greatest things written by Shelley, one of the great things of all time. Nothing can be more just than this appreciation, for Shelley paints with a master's hand the god-like rage of Jupiter, changing to entreaty, and finally to dismay and despair, as he, step by step, finds his power gone from him, and sinks at last "dizzily down, ever, for ever down."

The Greek versions of this part of the Promethean myth vary considerably. According to some authorities Prometheus knew that Jove would have a son who would dethrone his father. According to others Zeus himself delivered Prometheus when at length the Titan was prevailed upon to reveal the decree of fate that if he should become by Thetis the father of a son, that son would deprive his father of sovereignty. Shelley adheres to neither of these versions, but creates one for himself, for here Jupiter has begotten a son by Thetis, and is waiting till the destined hour arrive when this son shall descend to earth and trample out the soul of man. Before this hour arrives, however, Jupiter is called to his doom by Demogorgon, Prometheus is unbound by Hercules, and the prophecy which so cheered the Titan in his anguish is ripe for fulfilment. Prometheus is to live henceforth with Asia in a cave of wonderful beauty, near to which there is a temple, "an emblem of that communion of thought when some of the sons of men struggle against the superstitions and supernatural terrors of others." In sympathy with the glorious freedom of the human mind, the very face of the earth will be transformed.

> And death shall be the last embrace of her
> Who takes the life she gave, even as a mother,
> Folding her child, says "Leave me not again."

The end of Act III. was originally the close of the drama, but now we have what James Thompson calls "that glorious afterthought."

ACT IV.

"The inspired singer soars impetuously into the far ideal future, casting off from him all in his first conceptions that could limit or impede his flight, and expanding all that could forward it in this great cosmic conception, most real and most ideal, perfect, all-pregnant and all-comprehensive."

This is the poet's prophecy. When the human mind shall have purified and strengthened itself after long years of endurance by banishing all thoughts of hatred, revenge and fear, even of the Unknown, the transformation will be so great that then will "labour and pain and grief, in life's green grove, sport like tame beasts, none knew how gentle they could be!"—and love, so increased on the earth, will penetrate the inter-lunar space and warm into life the cold chaste moon. It is from an artist's instinct to paint a strong picture that the two extreme states of man's mind are thrown into such vivid contrast, and that the transformation takes place with a suddenness unknown in the slow unresting processes of evolution, but this does not detract from the truth of the prophecy. Matthew Arnold has called Shelley "a beautiful and *ineffectual* angel, beating in the void his luminous wings in vain." Is he not rather a beacon-light flashing across the night of men, calling forth many an answering flame at which torch after torch has been kindled and will yet be kindled to arouse men to hold fast their heritage of truth, liberty and love? He knew that the greatest of all services to be rendered to a world whose sorrows are the natural offspring of its ignorance and superstitions, is to paint in glowing colours an imperishable picture of the nobler possibilities of an enlightened human race. To point men with an unfaltering hand to the ideals towards which the rude buffetings of long and bitter experience is ever urging them is the mission of the prophet; to hold their attention and compel their interest by the transparent beauty of high verse is the glory of the poet; to aid them to an insight into the deep problems of existence is the task of the philosopher. With a poet's magnetism, a prophet's fire, and a philosopher's light, Shelley comes to us in this wonderful drama, the inspiration of which was drawn from a pure and unselfish life spent in the sublimest service of his fellow-men.

WALTHAM TUCK.

ELEMENTALS OF THE BATTLE-FIELD

THE intensity, concentration, and mass of good and evil passions on a battle-field, and the occult influence of blood, must be sufficient to attract a vast crowd of various elementals to the spot for the time, and the observations of a trained clairvoyant on the subject could not fail to be of great interest. In the present paper I merely propose to jot down a few casual notes, for an exhaustive discussion of the subject would be too lengthy, nor have I sufficient materials to attempt it.

If we turn to Homer we find the gods fighting on either side, sometimes with men, and sometimes with each other, when permitted to do so by *Zeus*, who did not take a personal part in actual conflict, though he ordered the result, and guided or abandoned certain heroes, in so far as he himself was not controlled by Fate. Sometimes, however, he forbade the gods to interfere, and they were compelled to obey. All the ancient nations had their war-goddesses, as well as their war-gods, and Pallas Athene herself (the goddess of wisdom) in one of her aspects is a war-goddess, and frequently joined personally in the Homeric battles, whereas Aphrodite, a much milder goddess, only interfered to protect her friends, and did not fight in person.

These Homeric godlings are represented as frequently guiding, or deflecting the weapons of the combatants; and it is probable that many elemental or astral beings could do this easily enough, if they were so disposed, and were not interfered with by higher powers. This alone is sufficient to account for the constant stories of so-called "miraculous escapes," of which we frequently read, both on the battle-field and elsewhere, and of which perhaps almost everyone has had actual experience, at one period of life or another. One of the most striking instances of the deflection of weapons is that recorded by the well-known French Spiritualist, Leon Favre Clavairoy.

During the war of 1870-71, his house was exposed to bombardment, but it was protected, as he was told, by the "spirits," and he informs us that the Prussian gunners were unable to hit it, though they were greatly puzzled at not being able to do so, and made a special mark of it. In such a case it would be interesting to know whether the protecting agencies acted on the eyes of the gunners, or whether they actually deflected the projectiles.

In the Scandinavian mythology, in which war is the great business of both gods and men, we nevertheless rarely find the gods fighting in person on human battle-fields, but acting as umpires or disposing powers. Occasionally, indeed, Othin interposes, as when he broke the sword of Sigmund ; but more often he decides the fate of the combatants without direct interference, like Zeus in the *Iliad*. Curiously enough, his companion among the higher goddesses on these occasions is not Frigga, his own consort, who shares his wisdom, but Freyja, the Aphrodite of the North. "To whatever field of battle Freyja rides, she asserts her right to one half of the slain, the other half belonging to Othin." But we also read in the Prose Edda, "There are besides a great many other goddesses whose duty it is to serve in Valhalla, to bear in the drink, and take care of the drinking horns and whatever belongs to the table. They are . . . . called Valkyries. Othin sends them to every field of battle, to make choice of those who are to be slain, and to sway the victory. Gudur, Rota, and the youngest of the Norns, Skuld, also ride forth to choose the slain and turn the combat." The famous Brynhild was a Valkyrie till she displeased Othin by protecting a chieftain whom he had appointed to defeat and death. But the Scandinavian gods look forward with terror to the great battle, in which they will have to fight the cosmic powers of evil, and when most of the combatants on both sides will be slain. Thus in that grand poem the *Eriksmal*, Othin is asked why he has not permitted Eric to continue his career of victory, and Othin replies : "Because no man knoweth when the Grey Wolf shall come." All the heroes gathered in Valhalla before the great battle will be led to it, though their ultimate fate is not mentioned. One curious point is that nothing whatever is said of the goddesses during or after the great fight at the epoch of Ragnarök, the Twilight of the Gods, after which the world will be destroyed and regenerated, except that the sorrow of Frigga for the death of Othin is alluded to.*

I am not certain whether the Mohammedan Houris have any connection with the Valkyries of Scandinavia; and I do not remember any instance of their appearing on the battle-field, though the thought of them probably nerves many a Muslîm warrior to hèroic actions. There is, however, a curious Eastern story of a different kind which may be mentioned here. We read in *The Thousand and One Nights* that when Ala Ed-Deen Abu'sh Shamat and his party were attacked by Bedaween, Ala Ed-Deen was lying on the ground, and seeing a horseman about to thrust him through with his spear, he called upon the saints for aid, and he saw a hand which seized the spear and diverted the thrust to a corpse lying beside him.

In the wars of the Middle Ages, especially in Spain, we frequently read of saints appearing on the battle-field. Thus the Virgin Mary is said to have appeared at the battle of Covadonga, and hurled down rocks on the flying Moors; and St. James is said to have often been seen mounted on a white horse (like Castor and Pollux at the battle of Lake Regillus in Roman times) at the head of the Spanish armies. And at Roncesvalles and other battles, angels and demons are recorded to have waited for the souls of the Christians and Moors respectively, in a manner not so very unlike the way in which the Scandinavian gods watched for the slain in a battle.

In the Indian poems, I think, we do not hear very much of elementals on human battle-fields, though I write subject to correction. However, there seems to have been a great gathering of Râkṣhasas and other demons during the night attack when Ashvatthâman and his companions succeeded in massacring practically the whole of the victorious army of the Pâṇḍavas, at the conclusion of the series of terrible battles described in the *Mahâbhârata*.

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* The form assumed by battle-frenzy among the Norsemen was called the Berserker Rage. Those who were affected by it rushed into battle nearly naked and performed prodigies of valour, strength, and ferocity, which struck even that war-like age with amazement and consternation. These gigantic efforts were, however, always succeeded by great exhaustion. Without doubt, it was a form of obsession. It seems to have been something analogous to the Malay custom known as "running âmok," at the present day.

Respecting modern warfare, we read in Allan Kardec's *Spirits' Book*, that when a battle is fought there are spirits who assist and support each party, and who stimulate their courage. "The ancients represented the gods as taking part with such and such people. These gods were nothing else than spirits represented under allegorical figures." The whole section on "Spirits during a Battle" is curious and interesting, though it hardly bears directly upon our present subject, for it is one of the weak points in Allan Kardec's system that he recognises only human spirits.

There are probably clairvoyants who turn their eyes to the combatants in the present war. It would be particularly interesting to know whether beings corresponding to the Valkyries still watch over the descendants of the Norsemen, or whether their place is now taken by other beings.

W. F. K.

APPENDIX

"Spirits during a Battle." From Allan Kardec's *Spirits' Book* (English Edition, pp. 219, 220).

541. When a battle is being fought, are there spirits who assist and support each party?

"Yes, and who stimulate their courage."

(The ancients represented the gods as taking part with such and such a people. Those gods were nothing else than spirits represented under allegorical figures.)

542. In every war, the right is only on one side. How can spirits take the part of the one who is in the wrong?

"You know very well that there are spirits who seek only discord and destruction; for them war is war; they care little whether it be just or unjust."

543. Can spirits influence a general in the planning of a campaign?

"Without any doubt, spirits can use their influence for this object, as for all other conceptions."

544. Could hostile spirits suggest to him unwise combinations, in order to ruin him?

"Yes, but has he not his free will? If his judgment do not enable him to distinguish between a good idea and a bad one, he will have to bear the consequences of his blindness, and would do better to obey than to command."

545. May a general sometimes be guided by a sort of second sight, an intuitive perception that shows him, beforehand, the result of his combinations?

"It is often thus with a man of genius; this kind of intuition is what is called 'inspiration,' and causes him to act with a sort of certainty. It comes to him from the spirits who direct him, and who act upon him through the faculties with which he is endowed."

546. In the tumult of battle, what becomes of the spirits of those who succumb? Do they continue to take an interest in the struggle after their death?

"Some of them do; others withdraw from it."

(In the case of those who are killed in battle, as in all other cases of violent death, a spirit during the first few moments is in a state of bewilderment, and as though he were stunned. He does not know that he is dead, and seems to be taking part in the action. It is only little by little that the reality of his situation becomes apparent to him.)

547. Do the spirits of those who had fought against each other while alive still regard each other as enemies after death; and are they still enraged against one another?

"A spirit, under such circumstances, is never calm. At the first moment, he may still be excited against his enemy, and even pursue him; but when he has recovered his self-possession, he sees that his animosity has no longer any motive. But he may, nevertheless, retain some traces of it for a longer or shorter period, according to his character."

Does he still perceive the clang of the battle-field?

"Yes, perfectly."

548. When a spirit is coolly watching a battle, as a mere spectator, does he witness the separation of the souls and bodies of those who fall, and how does this phenomenon affect him?

"Very few deaths are altogether instantaneous. In most cases, the spirit whose body has just been mortally struck is not aware of it for the moment; it is when he begins to come to himself, that his spirit can be seen moving beside his corpse. This appears so natural that the sight of the dead body does not produce any disagreeable effect. All the life of the individual being concentrated in his spirit, the latter alone attracts the attention of the spirits about him. It is with him that they converse; to him that orders are given."

NOTE.—Some of the low and loathsome forms of astral and etheric life which gorge themselves upon the emanations of blood do no doubt put in an appearance upon a battlefield, though the vast majority of such entities are permanently established in the neighbourhood of our modern slaughter-houses and meat-markets, where they obtain so ample and so regular a supply of their horrible food that they are not readily to be drawn elsewhere. But the Greek gods and the Valkyries have of course nothing in common with creatures such as these.

Human beings in the astral body, both living and dead, not infrequently try to assist, to suggest or to warn in connection with battle, and sometimes they succeed. The quotation given above from *The Spirits' Book* agrees very fairly with what is observed in the present day, as far as it goes, though naturally a good many factors which do not appear there will have to be taken into account if we wish to obtain a comprehensive idea of the scene. It should not be forgotten that a war may sometimes be part of a great cosmic scheme, the existence of which is absolutely unsuspected by the combatants.—C. W. L.

THE PHILOSOPHER-REFORMER OF THE FIRST CENTURY: HIS TRAVELS AND WORK IN THE SHRINES OF THE TEMPLES AND RETREATS OF RELIGION*

The Travels of Apollonius

AND so Apollonius departs from Antioch and journeys on to Ninus, the relic of the once great Nina or Nineveh. There he meets with Damis, who becomes his constant companion and faithful disciple. "Let us go together," says Damis in words reminding us of the story of Ruth. "Thou shalt follow God, and I thee!" (i. 19).

From this point Philostratus professes to base himself to a great extent on the narrative of Damis, and before going further, it is necessary to try to form some estimate of the character of Damis, and discover how far he was admitted to the real confidence of Apollonius.

Damis was an enthusiast who loved Apollonius with a passionate affection. He saw in his master almost a divine being, possessed of marvellous powers at which he continually wondered, but which he could never understand. Like Ânanda, the favourite disciple of the Buddha and his constant companion, Damis advanced but slowly in comprehension of the real nature of the secret science; he had ever to remain in the outer courts of the temples and communities into whose shrines and inner confidence Apollonius had full access, while he frequently states his ignorance of his master's plans and purposes.† The additional fact that he refers to his notes as the "crumbs"‡ from the

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* See my articles on "Apollonius of Tyana," in the last two numbers.

† See especially iii. 15, 41; v. 5, 10; vii. 10, 13; viii. 28.

‡ ἐκφατνίσματα.

"feasts of the Gods" (i. 19), those feasts of which he could for the most part only learn at secondhand what little Apollonius thought fit to tell him, and which he doubtless largely misunderstood and clothed in his own imaginings, would further confirm this view, if any further confirmation were necessary. But indeed it is very manifest everywhere that Damis was outside the circle of initiation, and this accounts both for his wonder-loving point of view and his general superficiality.

Another fact that comes out prominently from the narrative is his timid nature;* he is continually afraid for himself or for his master; and even towards the end, when Apollonius is imprisoned by Domitian, it requires the phenomenal removal of the fetters before his eyes to assure him that Apollonius is a willing victim.

Damis loves and wonders; seizes on unimportant detail and exaggerates it, while he can only report of the really important things what he fancies to have taken place, from a few hints of Apollonius. As his story advances, it is true it takes on a soberer tint; but what Damis omits, Philostratus is ever ready to supply from his own store of marvels, if chance offers.

Nevertheless, even were we with the scalpel of criticism to cut away every morsel of flesh from this body of tradition and legend, there would remain a skeleton of fact that would still represent the man and give us some idea of his stature.

Apollonius was one of the greatest travellers known to antiquity. Among the countries and places he visited the following are the chief ones recorded by Philostratus.†

From Ninus (i. 19) Apollonius journeys to Babylon (i. 21), where he stops one year and eight months (i. 40) and visits surrounding cities such as Ecbatana, the capital of Media (i. 39); from Babylon to the Indian frontier no names are mentioned; India was entered in every probability by the Khyber Pass (ii. 6), for the first city mentioned is Taxila (Attock) (ii. 20);‡ and so they make their way across the tributaries of the Indus (ii. 43) to the valley of the Ganges (iii. 5), and finally arrive at the "monastery of the wise men" (iii. 10), where Apollonius spends four months (iii. 50).

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* See especially vii. 13, 14, 15, 22, 31.

† The list is full of gaps, so that we cannot suppose that Damis' notes were anything like complete records of the numerous itineraries; not only so, but one is tempted to believe that whole journeys, in which Damis had no share, are omitted.

‡ Here at any rate they came in sight of the giant mountains, the Imaus Himavat) or Himâlayan Range, where was the great mountain Meros (Meru).

This monastery was presumably in Nepâl; it is in the mountains, and the "city" nearest it is called Paraca. The chaos that Philostratus has made of Damis' account, and before him the wonderful transformations Damis himself wrought in Indian names, are presumably shown in this word. Paraca is perchance all that Damis could make of Bharata, the general name of the whole country of the Ganges valley. It is also probable that these wise men were Buddhists, for they dwelt in a τύρσις, a place that looked like a fort or fortress to Damis.

I have little doubt that Philostratus could make nothing out of the geography of India from the names in Damis' diary; they were all unfamiliar to him, so that as soon as he has exhausted the few Greek names known to him from the expedition of Alexander, he wanders in the "ends of the earth," and can make nothing of it till he picks up our travellers again on their return journey at the mouth of the Indus. The salient fact that Apollonius was making for a certain community, which was his peculiar goal, so impressed the imagination of Philostratus (and perhaps of Damis before him) that he has described it as being the only centre of the kind in India. Apollonius went to India with a purpose and returned from it with a distinct mission;* and perchance his constant enquiries concerning the particular "wise men" whom he was seeking, led Damis to imagine that they alone were the "Gymnosophists," the "naked philosophers" (if we are to take the term in its literal sense) of popular Greek legend, which ignorantly ascribed to all the Hindu ascetics the most striking peculiarity of a very small number. But to return to our itinerary.

Philostratus embellishes the account of the voyage from the Indus to the mouth of the Euphrates (iii. 52-58) with the

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The name of the Hindu Olympus being changed into Meros in Greek had, ever since Alexander's expedition, given rise to the myth that Bacchus was born from the thigh (*meros*) of Zeus—presumably one of the facts which have led Professor Max Müller to stigmatise the whole of mythology as a "disease of language."

* Referring to his instructors he says, "I ever remember my masters and journey through the world teaching what I have learned from them" (vi. 18).

travellers' tales and names of islands and cities he has gleaned from the *Indica* which were accessible to him, and so we again return to Babylon and familiar geography with the following itinerary:

Babylon, Ninus, Antioch, Seleucia, Cyprus; thence to Ionia (iii. 58), where he spends some time in Asia Minor, especially at Ephesus (iv. 1), Smyrna (iv. 5), Pergamus (iv. 9), and Troy (iv. 11). Thence Apollonius crosses over to Lesbos (iv. 13), and subsequently sails for Athens, where he spends some years in Greece (iv. 17-33) visiting the temples of Hellas, reforming their rites and instructing the priests (iv. 24). We next find him in Crete (iv. 34), and subsequently at Rome in the time of Nero (iv. 36-46).

In A.D. 66 Nero issued a decree forbidding any philosopher to remain in Rome, and Apollonius set out for Spain, and landed at Gades, the modern Cadiz; he seems to have stayed in Spain only a short time (iv. 47); thence crossed to Africa, and so by sea once more to Sicily, where the principal cities and temples were visited (v. 11-14). Thence Apollonius returned to Greece (v. 18), four years having elapsed since his landing at Athens from Lesbos (v. 19).*

From Piræus our philosopher sails for Chios (v. 21), thence to Rhodes, and so to Alexandria (v. 24). At Alexandria he spends some time, and has several interviews with the future Emperor Vespasian (v. 27-41), and thence he sets out on a long journey up the Nile as far as Ethiopia beyond the cataracts, where he visits an interesting community of ascetics called loosely Gymnosophists (vi. 1-27).

On his return to Alexandria (vi. 28), he was summoned by Titus, who had just become emperor, to meet him at Tarsus (vi. 29-34). After this interview he appears to have returned to Egypt, for Philostratus speaks vaguely of his spending some time in Lower Egypt, and of visits to the Phœnicians, Cilicians, Ionians, Achæans, and also to Italy (vi. 35).

Now Vespasian was emperor from 69 to 79, and Titus from

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* According to the generally accepted date of his birth, Apollonius would be now about sixty-eight years of age. But if he were still young (say thirty years old or so) when he left for India, he must either have spent a very long period in that country, or we have a very imperfect record of his doings in Asia Minor, Greece, Italy, and Spain, after his return.

79 to 81. As Apollonius' interviews with Vespasian took place shortly before the beginning of that emperor's reign, it is reasonable to conclude that a number of years was spent by our philosopher in his Ethiopian journey, and that therefore Damis' account is a most imperfect one. In 81 Domitian became emperor, and just as Apollonius opposed the follies of Nero, so did he criticise the acts of Domitian. He accordingly became an object of suspicion to the emperor; but instead of keeping away from Rome, he determined to brave the tyrant to his face. Crossing from Egypt to Greece and taking ship at Corinth, he sailed by way of Sicily to Puteoli, and thence to the Tiber mouth, and so to Rome (vii. 10-16). Here Apollonius was tried and acquitted (vii. 17-viii. 10). Sailing from Puteoli again Apollonius returned to Greece (viii. 15), where he spent two years (viii. 24). Thence once more he crossed over to Ionia at the time of the death of Domitian (viii. 25), visiting Smyrna and Ephesus and other of his favourite haunts. Hereupon he sends away Damis on some pretext to Rome (viii. 28) and—disappears; that is to say, in all probability, he undertook yet another journey to the place that he loved above all others, the "home of the wise men."

Now Domitian was killed 96 A.D., and one of the last recorded acts of Apollonius is his vision of this event at the time of its occurrence. Therefore the trial of Apollonius at Rome took place somewhere about 93, and we have a gap of twelve years from his interview with Titus in 81, which Philostratus can only fill up with a few vague stories and generalities.

As to his age at the time of his mysterious disappearance from the pages of history, Philostratus tells us that Damis says nothing; but some, he adds, say he was 80, some 90, and some even 100.

The estimate of 80 years seems to fit in best with the rest of the chronological indications, but there is no certainty in the matter with the present materials at our disposal.

Such then is the geographical outline, so to say, of the life of Apollonius, and even the most careless reader of the bare skeleton of the journeys recorded by Philostratus must be struck by the indomitable energy of the man, and his power of endurance.

We will now turn our attention to one or two points of interest connected with the temples and communities he visited.

APOLLONIUS IN THE SHRINES OF THE TEMPLES AND THE RETREATS OF RELIGION

Seeing that the nature of Apollonius' business with the priests of the temples and the devotees of the mystic life was necessarily of a most intimate and secret nature, for in those days it was the invariable custom to draw a sharp line of demarcation between the inner and outer, the initiated and the profane, it is not to be expected that we can learn anything but mere externalities from the Damis-Philostratus narrative; nevertheless, even these outer indications are of interest.

The temple of Æsculapius at Ægæ, where Apollonius spent the most impressionable years of his life, was one of the innumerable hospitals of Greece, where the healing art was practised on lines totally different to our present methods. We are at once introduced to an atmosphere laden with psychic influences, to a centre whither for centuries patients had flocked to "consult the God." In order to do so, it was necessary for them to go through certain preliminary purifications and follow certain rules given by the priests; they then passed the night in the shrine and in their sleep instructions were given them for their healing. This method, no doubt, was only resorted to when the skill of the priest was exhausted; in any case, the priests must have been deeply versed in the interpretation of these dreams and in their rationale. It is also evident that as Apollonius loved to pass his time in the temple, he must have found there satisfaction for his spiritual needs, and instruction in the inner science; though doubtless his own innate powers soon carried him beyond his instructors and marked him out as the "favourite of the God." The many cases on record in our own day of patients in trance or some other psychic condition prescribing for themselves, will help the student to understand the innumerable possibilities of healing which were in Greece summed up in the personification Æsculapius.

Later on the chief of the Indian sages has a disquisition on Æsculapius and the healing art put into his mouth (iii. 44), where the whole of medicine is said to be dependent upon psychic diagnosis and prescience (μαντεία).

Finally it may be noticed that it was the invariable custom of patients on their recovery to record the fact on an *ex-voto* tablet in the temple, precisely as is done to-day in Roman Catholic countries.*

On his way to India Apollonius saw a good deal of the Magi at Babylon. He used to visit them at mid-day and mid-night, but of what transpired Damis knew nothing, for Apollonius would not permit him to accompany him, and in answer to his direct questions would only answer: "They are wise, but not in all things" (i. 26).

The description of a certain hall, however, to which Apollonius had access, seems to be a garbled version of the interior of the temple. The roof was dome-shaped, and the ceiling was covered with "sapphire"; in this blue heaven were models of the heavenly bodies ("those whom they regard as Gods") fashioned in gold, as though moving in the ether. Moreover from the roof were suspended four golden "Iygges" which the Magi call the "Tongues of the Gods." These were winged-wheels or spheres connected with the idea of Adrasteia (or Karma). Their prototypes are described imperfectly in the Vision of Ezekiel, and the so-called Hecatine *strophali* or *spherulæ* used in magical practices were degenerate descendants of these "living wheels" or spheres of the vital elements. The subject is one of intense interest, but hopelessly incapable of treatment in our present age of scepticism and profound ignorance of the past. The "Gods" who taught our infant humanity were, according to occult tradition, from a humanity higher than that at present evolving on our earth. They gave the impulse, and, when the earth-children were old enough to stand on their own feet, they withdrew. But the memory of their deeds and a corrupt and degenerate form of the mysteries they established has ever lingered in the memory of myth and legend. Seers have caught obscure glimpses of what they taught and how they taught it, and the tradition of the Mysteries preserved some memory of it in its symbols and instruments or engines. The Iygges of the Magi are said to be a relic of this memory.

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* For the most recent study on the subject of Æsculapius see *The Cult of Asclepios*, by Alice Walton, Ph.D., in No. III. of "The Cornell Studies in Classical Philology." (Ithaca, N.Y.; 1894).

With regard to the Indian sages it is impossible to make out any consistent story from the fantastic jumble of the Damis-Philostratus romance. Damis seems to have confused together a mixture of memories and scraps of gossip without any attempt to distinguish one community or sect from another, and so produced a blurred daub which Philostratus would have us regard as a picture of the "hill" and a description of its "sages." Damis' confused memories,* however, have little to do with the actual monastery and its ascetic inhabitants, who were the goal of Apollonius' long journey. What Apollonius heard and saw there, following his invariable custom in such circumstances he told no one, not even Damis, except what could be derived from the following enigmatical sentence: "I saw men dwelling on the earth and yet not on it, defended on all sides, yet without any defence, and yet possessed of nothing but what all possess." These words occur in two passages (iii. 15 and vi. 11), and in both Philostratus adds that Apollonius wrote† and spoke them enigmatically. The meaning of this saying is not difficult to divine. They were on the earth, but not of the earth, for their minds were set on things above. They were protected by their innate spiritual power, of which we have so many instances in Indian literature; and yet they possessed nothing but what all men possess if they would but develop the spiritual part of their being. But this explanation is not simple enough for Philostratus, and so he presses into service all the memories of Damis about levitation, magical illusions and the rest.

The head of the community is called Iarchus, a totally un-Indian name. The violence done to all foreign names by the Greeks is notorious, and here we have to reckon with an army of ignorant copyists as well as with Philostratus and Damis. I would suggest that the name may perhaps be a corruption of Arhat.‡

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* He evidently wrote the notes of the Indian travels long after the time at which they were made.

† This shows that Philostratus came across them in some work or letter of Apollonius, and is therefore independent of Damis' account for this particular

‡ I—arχas, arχa(t)s, arhat.

The main burden of Damis' narrative insists on the psychic and spiritual knowledge of the sages. They know what takes place at a distance, they can tell the past and future, and read the past births of men.

The messenger sent to meet Apollonius carried what Damis calls a golden anchor (iii. 11, 17) and if this is an authentic fact, it would suggest a forerunner of the Tibetan *dorje*, the present symbol of the "rod of power," something like the thunder-bolt wielded by Zeus. This would also point to a Buddhist community, though it must be confessed that other indications equally strongly point to Brâhmanical customs such as the caste-mark on the forehead of the messenger (iii. 7, 11) the carrying of (bamboo) staves (daṇḍa), letting the hair grow long, and wearing of turbans (iii. 13). But indeed the whole account is too confused to permit any hope of extracting historical details.

Of the nature of Apollonius' visit we may, however, judge from the following mysterious letter to his hosts (iii. 51):

"I came to you by land and ye have given me the sea; nay, rather, by sharing with me your wisdom ye have given me power to travel through heaven. These things will I bring back to the mind of the Greeks, and I will hold converse with you as though ye were present, if it be that I have not drunk of the cup of Tantalus in vain."

It is evident from these cryptic sentences that the "sea" and the "cup of Tantalus" are identical with the "wisdom" which had been imparted to Apollonius—the wisdom which he was to bring back once more to the memory of the Greeks. He thus clearly states that he returned from India with a distinct mission and with the means to accomplish it, for not only had he drunk of the ocean of wisdom in that he has learnt the Brahma-vidyâ from their lips, but he has also learnt how to converse with them though his body be in Greece and their bodies in India.

But such a plain meaning—plain at least to every student of Theosophy—was beyond the understanding of Damis or the comprehension of Philostratus. And it is doubtless the mention of the "cup of Tantalus"* in this letter which suggested the inexhaustible loving-cup episode in iii. 32, and its connection with the mythical fountains of Bacchus. Damis presses it into service to "explain" the last phrase in Apollonius' saying about the sages, namely, that they were "possessed of nothing but what all possess"—which, however, appears elsewhere in a changed form, as "possessing nothing, they have the possessions of all men" (iii. 15).*

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* Tantalus is fabled to have stolen the cup of nectar from the gods; this was the amṛita, the ocean of immortality and wisdom, of the Indians.

On returning to Greece, one of the first shrines Apollonius visited was that of Aphrodite at Paphos in Cyprus (iii. 58). The greatest external peculiarity of the Paphian worship of Venus was the representation of the goddess by a mysterious stone symbol. It seems to have been of the size of a human being, but shaped like a pine-cone, only of course with a smooth surface. Paphos was apparently the oldest shrine dedicated to Venus in Greece. Its mysteries were very ancient, but not indigenous; they were brought over from the mainland, from Cilicia in times of remote antiquity. The worship or consultation of the Goddess was by means of prayers and the "pure flame of fire," and the temple was a great centre of divination.†

Apollonius spent some time here and instructed the priests at length with regard to their sacred rites.

In Asia Minor he was especially pleased with the temple of Æsculapius at Pergamus; he healed many of the patients there, and gave instruction in the proper methods to adopt in order to procure reliable results by means of prescriptive dreams.

At Troy, we are told, Apollonius spent a night alone at the tomb of Achilles, doubtless one of the spots of greatest popular sanctity in Greece (iv. 11). Why he did so does not transpire, for the fantastic conversation with the shade of the hero reported by Philostratus (iv. 16) seems to be devoid of any element of likelihood. As, however, Apollonius made it his business to visit Thessaly shortly afterwards expressly to urge the Thessalians to renew the old accustomed rites to the hero (iv. 13), we may suppose that it formed part of his great effort to restore and purify the old institutions of Hellas, so that, the accustomed channels being freed, the life might flow more healthily in the national body.

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* The words *οὐδὲν κεκτημένους ἢ τὰ πάντων*, which Philostratus quotes twice in this form, can certainly not be changed into *μηδὲν κεκτημένους τὰ πάντων ἔχειν* without doing unwarrantable violence to their meaning.

† See Tacitus, *Historia*, ii. 3.

Rumour would also have it that Achilles had told Apollonius where he would find the statue of the hero Palamedes on the coast of Æolia. Apollonius accordingly restored the statue, and Philostratus tells us he had seen it with his own eyes on the spot (iv. 13).

Now this would be a matter of very little interest, were it not that a great deal is made of Palamedes elsewhere in Philostratus' narrative. What it all means is difficult to say with a Damis and Philostratus as interpreters between ourselves and the silent and enigmatical Apollonius.

Palamedes was one of the heroes before Troy who was fabled to have invented letters, or to have completed the alphabet of Cadmus.*

Now from two obscure sayings (iv. 13, 33), we glean that our philosopher looked upon Palamedes as the philosopher-hero of the Trojan period, although Homer says hardly a word about him.

Was this, then, the reason why Apollonius was so anxious to restore his statue? Not altogether so; there appears to have been a more direct reason. Damis would have it that Apollonius had met Palamedes in India; that he was at the monastery; that Iarchas had one day pointed out a young ascetic who could "write without ever learning letters"; and that this youth had been no other than Palamedes in one of his former births. Doubtless the sceptic will say: "Of course! Pythagoras was a reïncarnation of the hero Euphorbus who fought at Troy, according to popular superstition; therefore, naturally, the young Indian was the reincarnation of the hero Palamedes! The one legend simply begat the other." But on this principle, to be consistent, we should expect to find that it was Apollonius himself and not an unknown Hindu ascetic, who had been once Palamedes.

In any case Apollonious restored the rites to Achilles and erected a chapel, in which he set up the neglected statue of Palamedes.† The heroes of the Trojan period, then, it would seem, had still some connection with Greece, according to the science of the invisible world into which Apollonius was initiated. And if the Protestant sceptic can make nothing of it, at least the Roman Catholic reader may be induced to suspend his judgment by changing "hero" into "saint."

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* Berwick, *Life of Apollonius*, p. 200 n.

† He also built a precinct round the tomb of Leonidas at Thermopylæ (iv. 23).

Can it be possible that the attention which Apollonius bestowed upon the graves and funeral monuments of the mighty dead of Greece may have been inspired by the circle of ideas which led to the erection of the innumerable dâgobas and stûpas in Buddhist lands, originally over the relics of the Buddha, and then over the relics of arhats and great teachers?

At Lesbos Apollonius visited the ancient temple of the Orphic mysteries, which in early years had been a great centre of prophecy and divination. Here also he was privileged to enter the inner shrine or adytum (iv. 14).

G. R. S. Mead.

There are some that desire only good, though they know not wherefore they desire it, and have no suspicion that goodness is the one fixed star of loftiest consciousness. The inner life begins when the soul becomes good, and not when the intellect ripens. It is somewhat strange that this inner life can never be formed out of evil. No inner life is for him whose soul is bereft of all nobleness. He may have full knowledge of self; he may know, it may be, wherefore he shuns goodness; and yet shall he seek in vain for the refuge, the strength, the treasure of invisible gladness, that form the possessions of him who can fearlessly enter his heart. For the inward life is built up of a certain rejoicing of soul; and the soul can never be happy if it possess not, and love not, something that is pure.—*Wisdom and Destiny*, pp. 92, 93, by Maurice Maeterlinck.

A musical thought is one spoken by a mind that has penetrated the inmost heart of things.—Carlyle.

All parts of the universe are interwoven and tied together by a sacred bond, and no thing is foreign or unrelated to another.

Marcus Aurelius.

ZUÑI CREATION MYTHS[*]

In the course of a search for folk-lore traditions I met with some *Zuñi* accounts of creation which have been translated by Mr. F. H. Cushing.[†] The original myths form part of a very jealously-guarded oral tradition, which constitutes the secret teaching of the *Zuñi* Priests of the Bow, Into this Priesthood of the Bow Mr. Cushing has been initiated, and as a member of the Order has been taught a part of their system ; a part only has been unfolded to him, but that which he has been permitted to hear is of a nature which cannot fail to interest any student of *The Secret Doctrine ;* the myths will also have interest for those who are anxious to find evidence of the unity of tradition, and the universality of teachings which, in spirit, if not in form, are identical with many which are presented to the Western world in modern theosophical literature.

These *Zuñi* myths show that ancient secret teaching is of the West as well as of the East, of the "New" World as well as of the "Old." Some of the phrases which occur in Mr. Cushing's translation resemble those employed in the Stanzas of Dzyan of *The Secret Doctrine*, others are not unlike those used by Mr. Mead in his translations from the Trismegistic literature ; some of the ideas are very like those which are to be found in Welsh Bardic traditions, and, although veiled in strange symbolical language, are similar to those set forth in modern phraseology in the *Evolution of Life and Form.* It seems difficult to deny that such facts point very strongly to the existence of an underlying stream of teaching whence all these differing representations flow.

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[*] Those who are interested in the marvellous wisdom-tradition of the fourth race as preserved by the initiates of the Zuñi Priesthood of the Bow, should read the two articles, "A Zuñi Folk-tale of the Under-world," and "The Zuñis," by our friend, Frank Hamilton Cushing, in vol. x., pp. 401 *sqq.*, and vol. xi., pp. 486 *sqq.* of this REVIEW.—EDS

[†] "Outlines of Zuñi Creation Myths," F. H. Cushing. In *The Thirteenth Report of the Bureau of Ethnology, Smithsonian Institute*, 1891-92. Washington, U.S.A.; 1896.

I will accordingly summarise some of the myths from Mr. Cushing's translation, employing as much as possible the peculiar phrasing, so that the reader may see that the meaning of the myth is rendered in the words which Mr. Cushing thinks to be appropriate, and not given by myself in words of my own which might unconsciously misrepresent Zuñi thought; in order to draw the reader's attention to special points which appear to me to be important, a few notes will be added.

I shall first of all summarise and blend two myths which deal with the creation of the solar system,* the coming of the gods, and the early evolution of man through the first rounds of the planetary chain, and shall then summarise another tale which appears to deal with the later evolution of the human race, and the search for the "middle," in other words the dawn and development of mind in man. The first myth is as follows:

Before the beginning of the new making† the Maker and Container of all, the All-Father, solely had being. In the beginning He conceived within Himself and thought outward in space, whereby mists of increase were evolved.‡ Thus, by means of innate knowledge§ He made Himself in form and person of the Sun.|| The Sun Father formed from the substance of his flesh¶ the seed stuff of twain worlds**; water was evolved within water.†† Sun Father impregnated the great waters (of space)

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* I believe it to be an account of the solar system; it may refer to our planetary chain.

† The reader will notice that this word implies a former making, and a renewal after a period of repose.

‡ See *The Evolution of Life and Form*, pp. 19-23.

§ "Innate knowledge." See that which is said on p. 20 of *The Evolution of Life and Form*, respecting the preparation for Mâyâ, and on p. 22, concerning the re-vivified memory of Îshvara.

|| I do not think this Sun is the physical luminary, but rather the Invisible Sun, the Logos. These people worship the invisible spirit of the Sun; so did the Welsh, amongst whom the wren symbolised the hidden life of the Sun, the point in the circle whence all flows.

¶ The Root of Matter, co-eternal with Spirit.

** The ideal and manifested worlds

†† Matter was evolved within and from Chaotic Matter.

until they became fourfold-containing Mother Earth and all-covering Father Sky.*

Mother Earth and Father Sky are the most prominent creative agents in the second myth to which I referred at the beginning of this article; this being so, I will incorporate a summary of the second myth at this point, and then return to the consideration of the first.

Earth Mother and Sky Father are represented as being transmutable at thought, manifesting themselves in any form at will. Earth Mother stirred with her hand a great bowl of water, and thus formed foam.† She blew it with her warm breath and broke it, the cold breath of Sky Father smote it into fine mist; warm is Earth Mother, cold is Sky Father.‡ He moves his hand over the bowl, holding therein the semblance of shining yellow corn grains; they sparkled and were reflected by the waters.§ "By such," said they, "shall our children be guided; like to these lights of the six regions turning round the mid-most one."||

This myth then proceeds to tell of the coming of the "Beloved Twain"; but as this coming is more graphically told, and with more detail, in the first myth, I will now return to it. It proceeds:

All beings began in the Fourfold Womb of the World, "fourfold containing Mother Earth." In the nethermost of the four cave wombs the seed of men and creatures took form.¶ Forth in blackness came foul and unfinished creatures; and some, growing wiser, tried to escape.

Then there arose in the depths of the waters the All-Sacred

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* These appear to be the five elements, earth, water, fire, air, ether, or the five orders of atomic matter belonging to the five planes. Mother Earth and Father Sky appear in the myths as playing different parts according to the stage of evolution which is described.

† Here we find the "churning of the ocean of space," the vortex motion which finally produces the "fire-mist" or "foam," which at last becomes visible as a nebula.

‡ See *The Secret Doctrine*, i., 111, 112.

§ Here is the idea of the reflection by the microcosm of the macrocosm; of the higher plane by the lower.

|| See *The Secret Doctrine*, i., 124.

¶ The phrase is "the seed of men and creatures," it is not implied that this was anything which we should recognise as human, or as the animal kingdom of which we know.

Master, who, pitying men, won upwards by his innate wisdom-knowledge.[*] Alone he fared forth and supplicated Sun Father (the first Logos) Who with His beam impregnated a foam cap on the waters, and the Beloved Twain descended,[†] Sun Father endowing them with His knowledge. The Twain were twin brethren, yet were they Elder and Younger, Right and Left, Question and Answer; they "spread open the uncleft depths of the Mountain of Generation, and still on their cloud shield, as a spider on her web descendeth, so descended they unerringly into the dark of the underworld."[‡]

There they formed a great ladder so that men and creatures might climb to the second cave; some climbed, and some were left behind; these were "delivered later as monsters and fearfully strange creatures of old time."[§] In the second womb it was dark, and the Twain, augmenting the growth of the great ladder,[||] guided some up, not all at once, to become the fathers of the six kinds of men;[¶] multitudes were left behind. The third cave world was called the place of sex generation, and it was lighter.[**] Thence some were led into the fourth;[††] there the Twain taught them of Sun Father who would reveal to them wisdom; finally they were led into the world of knowledge.[‡‡] Men and the creatures were nearer alike then; black were they, cold and scaly their skins.[§§]

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[*] This apparently refers to the Logos already descended into matter: the third aspect of Deity. See the phrase used in Mr. Mead's translation of "The Shepherd of Men," in THE THEOSOPHICAL REVIEW, December, 1898, p. 325, para. 10.

[†] The dual Second Logos. See "The Shepherd of Men," *ibid.*, p. 325. "God-the-Mind, being Male and Female both, as Light and Life subsisting."

[‡] This appears to be the second out-pouring descending to build up forms.

[§] This paragraph appears to trace the passage of the life-wave through early rounds, before ever the earth was solid. See *The Secret Doctrine*, ii. 68, note §.

[||] Densifying the forms.

[¶] This seems to imply that these were Pitris who had been journeying through the lower kingdoms and now finally gained the human stage.

[**] See *The Secret Doctrine* as to the separation into sexes in the third race. It is, I think, difficult to judge whether the myth refers to the third race of this round, or of the previous round. See *The Lunar Pitris* by Mrs. A. P. Sinnett and W. Scott Elliot.

[††] They were animal-men, ready for the third out-pouring.

[‡‡] They received the germ of mind. It is worth noting that the Twain still lead them, and tell them of Sun Father, but it is the Sun Father who makes them "partakers of His Breath."

[§§] There is another myth in which reference is made to the "toad and water" people; see *Secret Doctrine*, ii., Stanza ii. 6.

They grew wiser and were able to receive the words and gifts of their fathers and elder brothers, the Gods, the Twain, and priests. "Even in the under-world masters-to-be were among them, knowing not yet their power and possessions." Yanáuluka was the earliest Sun priest, for he had been made partaker of the Breath of his Father the Sun. The Beloved Foremost Ones of the clans were prepared by the Gods and breathed upon so that they might become priests and keepers of sacred things and mysteries, each according to his kinship.* "According to their natures and inclinations or their gifts from below, or from the Masters of Life, they (the people) chose, or were chosen for their totems."†

The account proceeds: In those days the world was unripe and unstable; "earthquakes shook it. Beings of sorcery . . . fled forth . . ." yet men were still guided by the Beloved Twain, who produced the convulsions to render the earth habitable.‡

These two myths, which I have condensed and woven together, apparently deal with very early stages of evolution both as regards the earth and the human kingdom. There is another myth which I shall now summarise which seems to deal exclusively with the building of the human tabernacle and the growth of human intelligence.

"Man" is represented as born of a "crazed" brother and sister, the children of a god; this first "man" is twofold, man and woman combined; "yet she was not ill, what though crazed, being born of love ere her parents were changed."§ Like to their father were the later children. "Silly were they, yet wise as the gods; as the crazed speak from the things seen at the instant, uttering prophecies, so they;* and became the ancients of the Kâ' Kâ.† Nine are these brethren,‡ like idiots and full of romp and play; yet grave and uncouth in presence of the Kâ' Kâ.§ Sages of the Ancients are they, and precious in the sight of men and beings."||

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* See *The Secret Doctrine*, ii., Stanza vii. 24, 27.

† The *original* idea of the totem appears to have been connected with a knowledge of the *ray* upon which the animal or the man stood. This is indicated in the account given of Totemism by Messrs. Spencer and Gillen in their recent book on the *Tribes of Central Australia*, by far the most intelligible account of totemism which I have yet read. The phrase "from below, etc.," is interesting, because it shows that man was regarded as receiving, so far as his bodies were concerned, gifts from below, *i.e.*, from the animal and vegetable kingdoms through which he had travelled; and from the Masters of Life, the Gods who stand above him on his ray.

‡ It is an interesting statement that men were still guided by the Two Beloved; it seems to mean that the life-wave from the second Logos still built forms and pressed on upwards. It is certainly the "animal soul," the impulses of the bodies, which chiefly guides undeveloped man, and *not* the ego. See, with reference to the convulsions of nature, *The Evolution of Life and Form*, pp. 60, 61.

§ It appears to me that this man is the archetypal *form* of man existing in the Divine Mind.

The myth goes on to describe the "*Zuñi* fathers" as "wonderful, magical, rude and ugly"; their "talons were severed, their webbed fingers slitted, their tails cut off." When they became men,¶ the Twain addressed them; they were told that they (the Twain) had changed their character;** so far they had led men in peace, but henceforth there would be war. Men boasted now that they had found "the middle"; nevertheless they were yet far from it.††

The Priests of the Bow were then established to guide the people; and the Twain are represented as saying:

> We shall changed be in being,
> Made black and misshapen,
> Made stronger with fierceness,
> Made swifter with hurling,
> Made crafty with turning,
> Plunged deep in the waters,§§

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* That is to say they were a mindless psychic race, with ethereal bodies in which life, as the moulding force, predominated over matter, which was plastic and changeable.

† The Kâ' Kâ is a mythic drama dance which is performed in the Zuñi mysteries. The priests personate the gods and the "stone ancients." and they portray processes of creation in their dances. The priests are painted black over the mouth (it is said to symbolise silence), and yellow and green (light and life) over the eyes and nostrils.

‡ The classes of Pitṛis. Seven lunar, two solar.

§ Because they have as yet but the germ of mind; yet are higher than the animals.

|| Because they were the ancestors of this humanity, or rather this humanity itself, and the first-fruits of the animal evolution of the lunar chain.

¶ When they received the third out-pouring and became "spiritual men."

** They had hitherto been the guiding force; now they had become the vehicle of that which would guide.

†† In other words: Hitherto evolution had proceeded through the mineral, vegetable, animal, and animal-man kingdoms under the compulsion of the law of Nature, the life without and within the form. But now the human element, the germinal will, is implanted; through struggles and mistakes the race must teach itself. The middle seems to mean the mind. Men are represented as having been warned that they possess but the germ, and are ignorant of the true Manas.

§§ Of matter.

And renewed of their vigour,
Clad anew with their foam dress.
Yea! the powers of the weapons,
The Sun Father gave us
And the Foam Mother made us,
That ye be led upwards.

There are many other *Zuñi* myths which deal with the coming of corn, and the wanderings of the people in search of "the middle." There appears to be a historical element in these tales, which are full of allusions to magic, strange monsters, floods, convulsions of nature, and battles with other races. These races are variously mentioned as the People of the Dew, the Black people, and the Corn people of "the towns builded round." These must be legends of the lost Atlantean races; the *Zuñis* are said to speak of "the land of our lost others," but I do not think the phrase occurs in the myths.

The myths were probably the works of these "lost others" in the days when the ancestors of the *Zuñis* formed part of a great nation. Whence the *Zuñis* came remains a mystery to all who do not accept the statement that the New World was peopled from Atlantis.

It has not, however, been my object to bring forward evidence of the former existence of the land of "our lost others"; my motive has rather been to direct attention to the indisputable fact that the *Zuñi* account of creation and of the evolution of man is very like that which is given in *The Secret Doctrine;* also, when the somewhat fantastic symbolism of the myths is examined it is found to hint, in a fanciful form, at much which has been put forward in lately published theosophic literature as the fruit of first-hand knowledge. This being so, it goes to prove that the source of this knowledge is identical, and that which advanced students of Theosophy see in the present is the same as that which advanced students have seen in the distant past.

As for the Bardic tradition, to which I have referred, the account of the birth of the Sun from the dual principle Celi-Cêd,* is extraordinarily like the *Zuñi* myth. In this Bardic tradition myriads of lives are represented as coming forth from the Sun;

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* Corresponding to the Zuñi Maker and Container of all and the Mists of Increase, and at a lower point to Father Sky and Mother Earth.

they are led from their birthplace, Annwn,* or the Great Deep, through Abred, in which is matter of every kind and forms of all things, to the Circle of Felicity. Animals and human beings alike are led, but human beings alone reach the Circle of Felicity from whence every state of animate existence can be remembered and traversed at will. Beyond this state is the Circle of Infinity, which only God can endure and remain conscious.† In these Bardic legends the germinal souls of men are instructed by "Celestial Beings, who of their own Benevolence, subjected to that of the Deity, return for awhile to this world. . . . . Knowledge of this mind has been communicated to man in all parts of the world. Bardism always refers its origin to Divine communication."‡

Space forbids me further comparison of the Welsh and Zuñi traditions. The central features of both are: The reverence paid to the Sun as the Source of life; and to the invisible Spirit or Breath of the Sun as the Source of spiritual life; the slow journeyings of rudimentary lives through "circles" or "world caves," which are formed by a dual Principle, represented as Male-Female, or Sky and Earth. In the Bardic system the Sun is triple, and has "three beams"; in the Zuñi, man is assisted by three Powers: the All-Sacred Master, the Twins, and Father Sun; in both systems men are instructed by Gods and priests, ministers of the Sun.

When we find the fundamental ideas of widely separated systems, whether ancient or modern, to be the same, it appears to me that we must come to the inevitable conclusion that they spring from the same source. The unassisted human mind might give birth to certain broad conceptions as to the origin of life and processes of creation, which might be very much alike, though the individual thinkers might be far apart; but it is incredible that the details and forms of the myths should be so much alike unless they sprang from a common source. As

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* Annwn is apparently chaotic matter; Abred the "three worlds," physical, astral, and mental; and the Circle of Felicity the buddhic plane.

† I am disposed to think that the Bardic Circle of Felicity may include the Nirvâṇic plane.

‡ So does the Zuñi Priesthood of the Bow, as has been shown in the preceding pages. The above quotation is taken from the Advertisement to *Poems, Lyrical and Pastoral*, by Iolo Morganwy. London; 1794.

Theosophists we hold that the origin of myths is common experience; we hold these world-wide universal teachings to flow from that great Centre of Wisdom to which our hearts are learning to turn with ever-increasing reverence, love, and worship; as for those who do not accept this solution, I fear, for them the solving of the mystery will be far to seek.

I. HOOPER.

ANCIENT CHALDÆA

(CONTINUED FROM p. 75)

A VERY interesting part of the study of this old-world religion is the endeavour to understand exactly what its teachers meant when they spoke of the Star Angel, the spirit of a star. A little careful investigation shows that the terms, though sometimes synonymous, are not always so, for they seem to have included at least three quite different conceptions under the one title "the spirit of a planet."

First they believed in the existence, in connection with each planet, of an undeveloped, semi-intelligent yet exceedingly potent entity, which we can perhaps best express in our Theosophical terminology as the collective elemental essence of that planet regarded as one huge creature. We know how in the case of a man the elemental essence which enters into the composition of his astral body becomes to all intents and purposes a separate entity, which has sometimes been called the kâmic elemental—how its many different types and classes combine into a temporary unity, capable of definite action in its own defence, for example, against the disintegrating process which sets in after death. If in just the same way we can conceive of the totality of the elemental kingdoms in a particular planet energizing as a whole, we shall have grasped exactly the theory held by the ancient Chaldæans with regard to this first variety of planetary spirit, for which "planetary elemental" would be a far more appropriate name. It was the influence (or, as it were, the magnetism) of this planetary elemental which they tried to focus upon people suffering from certain diseases, or to imprison in a talisman for future use.

It will be remembered that in the earlier part of this account I have already explained their teaching that the physical planets which we can see served as pointers to indicate the position or condition of the great centres in the body of the Logos Himself, and also that through each of these great centres had poured out one of the ten types of essence out of which, according to them, everything was built. Each of these types of essence, when taken by itself, was identified with a planet, and this also was very frequently called the spirit of the planet, thus giving another and quite different meaning to the term. In this sense they spoke of the spirit of each planet as omnipresent throughout the solar system, as working within each man and showing itself in his actions, as manifesting through certain plants or minerals and giving them their distinctive properties. Naturally it was this "spirit of the planet" within man which was liable to be acted upon by the condition of the great centre to which it belonged, and it was with reference to this that all their astrological warnings were issued.

When, however, the Chaldæans invoked the blessing of the spirit of a planet, or endeavoured by earnest and reverent meditation to raise themselves towards him, they were, of course, using the expression in yet another sense. They thought of each of these great centres as giving birth to and working through a whole hierarchy of great spirits or devas, and at the head of each of these hierarchies stood one Great One who was called preeminently "*the* spirit of the planet," or more frequently the Star-Angel. It was his benediction that was sought by those who were more especially born under his influence, and he was regarded by them much as the great archangels, the "seven spirits before the throne of God," might be regarded by the devout Christian—as a mighty minister of the divine power of the Logos, a channel through which that ineffable splendour manifested itself. It was whispered that when the festival of some particular planet was being held in that great temple, and when at the critical moment the image of the star shone out brightly amid the incense-cloud, those whose eyes were opened by the fervour of their devotion had sometimes seen the mighty form of the Star-Angel hovering above the blazing orb, looking down benignantly upon those worshippers with whose evolution he was so closely connected.

It was one of the tenets of this ancient faith that it was in rare cases a possibility for highly developed men who were full of heartfelt devotion to their Angel to raise themselves by stress of long-continued meditation out of their world into his—to change the whole course of their evolution, and secure their next birth not on this planet any more, but on his; and the temple records contained accounts of priests who had done this, and so passed beyond human ken. It was even held that once or twice in history this had happened with regard to that still greater order of stellar deities who were recognized as belonging to the fixed stars far outside of the solar system altogether; but these latter were thought of as daring flights into the unknown as to the advisability of which even the greatest of the high priests were silent.

Strange as these methods may seem to us now, widely as they may differ from anything that is being taught to us in our Theosophical study, it would be foolish for us to criticize them or to doubt that for those to whom they appeal, they may be as efficacious as our own. We know that in the Great White Brotherhood there are many Masters, and that though the qualifications required for each step of the Path are the same to all candidates, yet each great Teacher adopts for his pupils that method of preparation which he sees to be best suited for them; and since all these paths alike lead to the mountain-top, it is not for us to say which is the shortest or the best for our neighbour. For each man there is one path which is shortest; but which that is depends upon the position from which he starts. To expect everyone to come round to our starting-point and use our path would be to fall under the delusion, born of conceit and ignorance, which blinds the eyes of the bigoted religionist. *We* have not been taught to worship the great Star-Angels, or to set before ourselves as a goal the possibility of joining the Deva evolution at a comparatively very early stage; but we should always remember that there are other lines of occultism besides that particular form of it to which Theosophy has introduced us, and that we know very, very little yet even of our own line.

It would perhaps be better to avoid the use of the word "worship" when describing the feeling of the Chaldæans toward the Star-Angels, since here in the West it always leads to misconception; it was rather the deep affection and veneration and loyalty which we feel towards the Masters of Wisdom.

This Chaldæan religion lay very close to the hearts of its people, and undoubtedly produced in the case of the great majority really good and upright lives. Its priests were men of great learning in their own way along certain lines; their studies in history and astronomy were profound, and they not unnaturally took these two sciences together, always classifying the events of history according to their supposed connection with the various astronomical cycles. They were fairly well versed in chemistry also, and utilized some of its effects in their ceremonies. I remember for example a case in which a priest was seen standing upon the flat roof of one of the temples and invoking in private devotion one of the planetary spirits. He held in his hand a long staff tipped with some bituminous-looking substance, and he began his invocation by marking with this staff the astrological sign of the planet upon the pavement in front of him; and it was noticed that this substance left a brilliant phosphorescent mark behind it upon the stone or plaster surface.

As a rule each priest seems to have taken up a special line of study to which he more particularly devoted himself. One group would become proficient in medicine, constantly investigating the properties of various herbs and drugs when prepared under this or that combination of stellar influences; another would turn its attention exclusively to agriculture, deciding what kind of soil was best suited to certain crops, and how it could be improved—working also at the culture of all kinds of useful plants, and the production of new varieties, testing the rapidity and strength of their growth under differently-coloured glass, and so on. (This idea of the use of coloured light to promote growth seems to have been common to several of the old Atlantean races, and was probably part of the teaching originally given in Atlantis itself.) Another section constituted themselves into a kind of weather bureau, and foretold with considerable accuracy both the ordinary changes of weather and also any special disturbances such as storms, cyclones, or cloudbursts. Later this became a sort of government department, and priests who predicted inaccurately were deposed as incapable.

Enormous importance was attached to pre-natal influences, and a mother was directed to seclude herself and to live a sort of semi-monastic life for some months both before and after the birth of a child. The educational arrangements of the country were not, as in Peru, directly in the hands of the priests, although it was they who decided by their calculations (evidently aided in some cases, by clairvoyant insight) to which planet a child belonged. The children attached to the particular planet attended the school of that planet, and were under teachers of the same type as themselves, so that the children of Saturn would by no means be permitted to attend one of the schools of Jupiter, or the children of Venus to be taught by a worshipper of Mercury. The training appointed for these various types differed very considerably, the intention being in each case to develop the good qualities and to counteract the weaknesses which long experience had prepared the instructors to expect in that especial kind of boy or girl.

The object of education with them seems to have been almost entirely the formation of character; the mere imparting of knowledge took quite a subordinate position. Every child was taught the curious hieroglyphic script of the country, and the rudiments of very simple calculation, but beyond this nothing that we should recognize as a school subject appears to have been taken up at all. Numerous religious or rather ethical precepts were learnt by heart, all indicating the conduct expected from "a son of Mars" (or Venus or Jupiter, as the case might be) under various conditions that might arise; and the only literature studied was an endlessly voluminous commentary upon these, full of interminable stories of adventures and situations in which the heroes acted sometimes wisely, sometimes foolishly. These the children were taught to criticize, giving their reasons for the opinions they formed, and describing in what way their own action in similar circumstances would have differed from that of the hero.

Though children passed many years in the schools, the whole of their time was spent in familiarizing themselves not only theoretically, but as far as might be practically also, with the teachings of this unwieldy "Book of Duty," as it was called. In order to impress the lessons upon the minds of the children, they were expected to impersonate the various characters in these stories, and act out the scenes as though in a theatre. Any young man who developed a taste for history, mathematics, agriculture, chemistry or medicine, could, upon leaving school, attach himself as a kind of apprentice to any priest who made a specialty of one of those subjects; but the school curriculum did not include any of these subjects, nor provide any preparation for their study, beyond the general preparation which was supposed to fit everybody for anything that might turn up.

The literature of the race does not appear to have been very extensive. Official records were kept with great care, transfers of land seem to have been registered, and the decrees and proclamations of the kings were always, as it were, filed for reference; but though these documents offered excellent, even if somewhat dry, material for the historian, there is no trace that any connected history was written. It was taught orally by tradition, and certain episodes of it were tabulated in connection with the astronomical cycles; but these records were merely chronological tables, not histories in our sense of the word.

Poetry was represented by a series of sacred books, which gave a highly symbolical and figurative account of the origin of the worlds and of mankind, and also by a number of ballads or sagas celebrating the deeds of legendary heroes. These latter, however, were not written down, so far as could be seen, but simply handed on from one reciter to another. The people were exceedingly fond, like so many Oriental races, of listening to and improvising stories, and a great deal of traditional matter of this sort had been handed down through the centuries from what must obviously have been a very remote period of far ruder civilization.

From some of these earlier legends it seems possible to reconstruct a rough outline of the early history of the race. The great bulk of the nation were clearly of Turanian stock, belonging to the fourth sub-race of the Atlantean root-race. They had apparently been originally a number of petty tribes, always at feud among themselves, living by agriculture of a very primitive kind, and knowing little of architecture or culture of any sort. To them in this semi-savage condition came a great leader from the east, a man of another race, who at first simply settled down quietly among them, but very soon by his superior knowledge became king over that tribe, and by degrees drew neighbouring tribes under his sway, not so much by conquest as by the attraction of the power within him, until he had laid the foundations of a mighty empire.

This leader was undoubtedly of Aryan race, probably sent out upon his work of civilization by the Manu himself in one of his later incarnations. From him descended the royal line of ancient Chaldæa—a line differing widely in appearance from their subjects, strong-faced, with bronzed complexion and deep-set gleaming eyes. The far later Babylonian sculptures that we know give us a fair idea of this royal type, though at that date the Aryan blood had permeated almost the entire race, whereas in the time of which we are speaking it had scarcely tinged it at all.

After a long period of splendour and prosperity this mighty empire of Chaldæa slowly waned and decayed, until at last it was utterly destroyed by the incursion of hordes of fanatical barbarians, who, holding some ruder faith and hating with true puritanical fervour all evidence of a religious feeling nobler and more beautiful than their own, destroyed every trace of the glorious temples which had been erected with such loving care for that worship of the Star-Angels which we have tried to describe. These spoilers were in their turn driven out by the Akkads from the northern hill-country—Atlanteans still, but of the sixth sub-race; and these, coalescing gradually with the remnants of the old race and with other tribes of Turanian type, made up the Shumiro-Akkad nation out of which the later Babylonian empire developed. As it grew, however, it became more and more strongly affected by the mixture of Aryan blood, first from the Semitic and then from the Iranian sub-races, until when we come to what are commonly called historical times there is scarcely a trace of the old Turanian left in the faces that are pictured for us in the sculptures and mosaics of Assyria.

This later race had in its beginnings at least a strong tradition of its grander predecessor, and its endeavour was always to revive the conditions and the worship of the past. Its efforts were but partially successful; tinged by an alien faith, hampered by reminiscences of another and more recent tradition of the predominant partner in the combination, it produced but a pale and distorted copy of the magnificent cult of the Star-Angels as it had flourished in the golden age which this feeble pen has been attempting to describe.

Faint and unreal as these pictures of the past must be except to those who see them at first-hand, yet the study of them is not only of deep interest to the occult student, but of great use to him. It helps to widen out his view; it gives him now and then a passing glimpse into the working of that vast whole in which all that we can imagine of progress and evolution is but as one tiny wheel in a huge machine, as one small company in the great army of the King. Something is it also of encouragement to him to know a little of the glory and the beauty that have been on this grand old earth of ours, and to know that that is but a pale forecasting of the glory and the beauty that is yet to be.

But I must not lay aside this trifling sketch of two vignettes from the golden age of the past without referring to a thought that must inevitably occur to one who studies them. We who love humanity—we who are trying, however feebly, to help it on its arduous way—can we read of conditions such as those of ancient Chaldæa, and perhaps still more of ancient Peru, conditions under which whole nations lived a happy and religious life, free from the curse of intemperance, free from the horror of grinding poverty—can we, I say, read of such conditions without a lurking doubt, without putting to ourselves the question "Can it be that mankind is really evolving? Can it be for the good of humanity that when such civilizations have been attained, they should be allowed to crumble and fall, and leave no sign, and that after them we should come to *this?*"

Yes; for we know that the law of progress is a law of cyclic change, and that under that law personalities, races, empires, and worlds pass away, and come not again—in that form; that all forms must perish, however beautiful, in order that the life within them may grow and expand. And we know that that law is the expression of a Will—the divine Will of the Logos Himself; and therefore to the uttermost its working must be for the good of the humanity that we love. None ever loved man as He does—He who sacrificed Himself that man might be; He knows the whole evolution, from the beginning to the end; and He is satisfied. It is in His hand—the hand that blesseth man—that the destinies of man are lying; is there any heart among us not content to leave them there—not satisfied to its inmost core to hear Him say, as a great Master once said to his pupil, "What I do thou knowest not now, but thou shalt know hereafter"?

C. W. LEADBEATER.

IS MORALITY PURELY RELATIVE?

A REPLY

WHEN the title of an article is set in the interrogative form, there is at least a suggestion that it challenges replies other than those furnished to it by the writer of the article which it entitles. It is on the assumption of this suggested invitation that I venture to call in question a few of the conclusions stated by the author of the article on the Relativity Doctrine in the February number of this REVIEW.

He states that "the doctrine of relative morality arises from the confusion of two distinct things—the objective existence of moral law and the subjective perception of it." I venture to think that the doctrine of relative morality is concerned solely with the "subjective perception" part of it, and

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that any confusion observed by the author may be traced to his bringing "the objective existence of moral law" into the question at all. Surely no one doubts that this moral law in its objective existence must be something a good deal higher than any conception of it which we have managed to grasp at present; so high, indeed, that perhaps it merges imperceptibly into some more spiritual standard called by another name. But since we cannot think beyond our limitations—since morality in the absolute is as unthinkable as any other absolute—we direct our efforts towards something that is within our comprehension, something which may fairly be called morality *relative* to our present capacities. This position granted, the rest is merely a question of degree, and I doubt if the doctrine of Relative Morality has ever been seriously taken to derogate one atom from the height of the standard set before humanity.

The author demurs at the statement that "it is the sight of law, not the existence of it, which creates the duty of obedience." But why should we shrink from it? Is it anything else than a re-statement of the maxim (which the author approves) that "ability is the limit of obligation"? Ability to see the law is surely a necessary condition of any obligation to obey it. Nor does the recognition of this fact in any way necessitate, as the author seems to think, a subversion of the existing system of the universe.

Many of the apparent contradictions in the article arise, I think, from the uncertain meaning attached by the author to the word "law," or rather from the continual interchange of its two meanings. There is the Law Indicative and the Law Imperative, and unless this distinction is carefully observed, confusion is likely to ensue. The laws of nature, the laws of morality in its objective existence, all belong to the Law Indicative, whose pronouncements are categorical statements of fact: "If you walk over the precipice you will be dashed to pieces; if you lead a dissolute life, your body will suffer in certain specific ways; if you commit a national outrage, your nation will sooner or later suffer the penalty to the full." In this sense no one will assert "that moral law bears only on those who perceive it, and that it is other than all-pervading and all-inclusive." But the pronouncements of the Law Imperative take the form of commands and prohibitions, and it is only in this connection that such words as "obligation," "duty of obedience," etc., have any meaning at all. Human legislation is of this kind; the laws of morality *when seen and understood by the individual* become such. Here is the province of relativity. Without knowledge is no responsibility; without responsibility no blame, but *not*, therefore, no punishment, as the author maintains. The laws of nature punish relentlessly if we violate them, and by the punishments we learn; but no blame attaches to us for acting in absolute ignorance of right and wrong. So, too, the penalities under any penal code of human institution which has as its aim anything but the reformation—teaching, training—of the wrong-doer are more fitly styled "legalised revenge" than punishment. In the early stages of our evolution what the author calls "spontaneous advance" is surely not possible. How can we learn the distinction between right and wrong but by experience of both? And without learning it where is our chance of growth and evolution at all?

When the author assumes that by his challenge: "Why should anybody be adjured to do right and to refrain from wrong, for there is no real distinction," he has demonstrated the overthrow of morality itself by the doctrine of its relativity, I would merely point out that because it is idle to expect moral perceptions from the unevolved savage, it does not follow that it is idle to expect them from those who have had more experience. The very nature of the doctrine of relativity is the recognition of a varying degree of responsibility through all stages, from the earliest dawning realisation of the law to the fullest grasp of it that has yet been attained; and adjurations to do right and to refrain from wrong are, if wisely adjusted to the capacity of the one adjured, a very real help towards clearer perception of the right and a valuable spur to the slow teachings of experience.

Those who hold the doctrine of relative morality do not deny the existence of a "universal law binding upon all men as men and irrespective of development or instruction." There *is* "an obligation pressed upon them by nature as human beings, whether they recognise it or not." But this law is not, they consider, a rigid code of morality, of Procrustean exactions, but rather the great law of growth, which points to an ideal of right ever expanding as the moral consciousness expands to grasp it, ever pointing to a higher and higher standard as the evolving soul can respond to it—in other words, as the "limit of ability" is pushed further.

Neither the operation of natural law nor the application of human law appear to me to invalidate this theory. As the author most truly observes, "revelation of truth comes through experience"; and indeed, in view of that admission I am exceedingly puzzled by his conclusions in this connection. We violate the laws of nature and suffer accordingly, and by the suffering, sooner or later, we learn the desirability of conforming to those laws. The measure of our knowledge of the law is the measure of our capacity for morality or immorality, and it is by the stern lessons impressed upon our non-criminal ignorance that our knowledge grows. In the author's own words, "moral perception is evolved through experiencing the inevitable results of an omnipresent law." Precisely; but could there be a more flagrant instance of *non sequitur* than the addition, "yet, if the doctrine of relative morality is correct, this must be abandoned, and the results fall only on those who can foresee them," etc., etc.?

In the domain of human legislation the case for the relativity doctrine seems, if possible, stronger still. There is no absolute standard; in different nations, at different epochs, the law, the embodiment of the idea of right, varies considerably. This being so, it would appear that the law at any given time merely represents the highest standard of social morality attainable by the majority, according to the opinion of the ruling power, be that power the will of the said majority, of a ruling class, or of a single autocrat. Certainly this law is applied indiscriminately to all citizens, and the law of growth, the law of the evolution of the individual, operates in the continual striking against the standard recognised by the majority and the gradual learning that results therefrom. The author questions on what ground he can resist the forcible seizure of his property, and says: "If it is right for him [the thief] to act out his existing nature, I must be wrong in combating him." Why? If he acts in ignorance, he is rightly working out the law of his being and learning a useful lesson by the experience he gains of the operation of law; if he acts not in ignorance, no upholder of relativity would deny him some measure of moral responsibility and blame. But, in either case, what could possibly suggest that the owner of the property would be wrong to resist the theft? What further ground does he require than that he finds himself a member of a community whose general sense of morality recognises the protection of property as desirable, and provides means for making its recognition effective?

In summarising "the whole moral code as between men" in the law that "*everyone else's rights are to be respected,*" surely the author would not contend that such a formula as at present understood can represent a final exposition of the moral law in its objective existence. It is "Justice" writ wordily, and few would suggest that the last word has been said on that subject. Definition we must have, but he would be a bold man indeed who should say that he had reached a final and complete definition of such a conception.

Let us see what the words amount to. The author speaks of the "inherent rights" of man. Does he remember that in England, not very many years ago, the moral standard of the community did not consider as an infringement of the "inherent rights" of man a condition of things which the Factory Acts and other subsequent legislation have considerably modified and in some cases abolished? The labour of women and children in mines; the system of "pauper apprentices" handed over by the parish authorities to the great employers of labour to be kennelled far worse than dogs, worked to suicide or "natural" death in a few months, and then replaced by another consignment of apprentices; these, and similar cases, which can be studied in the Blue Books of the time, suggest at least the possibility of there being other things done among us now, which the author may not consider as any violation of the rights of individuals, but which a coming generation may brand in terms almost as strong as those we apply to the industrial conditions to which I have referred. A study of economic history would seem to show that the variable meaning attached to such a phrase as "inherent rights of man" depends largely upon the state of advancement reached by the social conscience at any time.

But the Theosophist will go further, and recognise that no aggression upon his person or his property can possibly be an infringement of his "rights"; for his rights can mean nothing but his deserts, and his deserts are to the minutest detail the kârmic consequences of his own energies of causation in the past. He will take all reasonable steps in self-defence; but if all he can do proves unavailing, he will accept the inevitable with what philosophy he may.

The article concludes with a prophecy that "when at last the clear-cut system stands disclosed, we shall wonder that we ever supposed wrong a phase of right, and evil a form of good." It is perhaps a little hazardous to prophesy regarding that stage of our progress; but, if we are to guess at all, it may be nearer probability to suppose that when at last we look back, "as gods knowing good and evil," there will be nothing in all the past that can cause us *wonder*, as we realise completely that "in a conditioned universe absolute right and wrong are not to be found, but only relative rights and wrongs,"* as we see the long growth of the ages through all phases, all forms, all imperfections to its full destiny of Good.

E. M. SAMSON.

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* *Dharma*, p. 19. See also pp. 32, 34, 55, and indeed the whole lecture entitled "Right and Wrong."

THE LIFE OF GIORDANO BRUNO

(CONCLUDED FROM p. 20)

In England Bruno was heartily welcomed by the cultured and the learned. Received at Court by Elizabeth, he became one of that brilliant crowd of eminent scholars which made her reign so famous in the annals of literature. He formed a friendship with Sir Philip Sidney, to whom he dedicated two of his works, and by some it is thought that he may have met and discoursed with Shakespeare, who was in London about that time.

In Bruno's works are to be found many expressions of opinion about England and the English people which are most interesting. The common people he describes as rude, brutal, savage and uncultured ; a people who revile and mock strangers when they meet them in the streets. On the other hand, of the truly cultured he speaks in terms of the highest praise. For Elizabeth he professed great admiration, indeed it was one of the charges brought against him at his trial that he had honoured and praised this queenly heretic. He calls her that "unique Diana who is among you as a sun amid stars." He spoke highly of the beauty and grace of the English women, in that respect agreeing with Erasmus, who had visited England, under similar circumstances to Bruno, during the early part of the reign of Henry VIII. Bruno lectured at Oxford by invitation and was granted permission by the Senate to teach publicly. His principal subjects were the "Science of the Spheres" and the "Immortality of the Soul." He does not appear to have formed a very high opinion of the Oxford men of the day, who are described as "a constellation of pedants, whose ignorance, presumption and rustic rudeness would have exhausted the patience of Job." In one of his works Bruno tells of having taken part in a great public discussion at Oxford, a kind of literary tournament which was held in honour of the County Palatine, Albert de Lasco. The learned doctors of theology then took Aristotle's writings as their text books and some of their best men were chosen to do battle clad in the armour of this philosopher. Bruno, "armed with a more perfect theology and a purer wisdom than they had been taught," entered the lists against them, and, if we are to believe his own account, fifteen times did he stop the mouth of his pitiable adversary, who could only reply by abuse.

Not a little of the antagonism that Bruno raised up against himself was brought about by his ceaseless attacks upon the worship of Aristotle. In the eyes of the Church of Rome this was a terrible offence, for by way of its great theologian, Thomas Aquinas, it had received and adopted the scientific teachings of Aristotle, and had practically constituted them the orthodox science of the day, to contradict and oppose which was almost as great an offence as to question, say, the theology of the great Aquinas himself.

So great and supreme were Aristotle's teachings considered, that shortly after Bruno's time, in 1624, the Parliament of Paris issued a decree banishing all those who publicly maintained theses against Aristotle, and five years later it was decreed that to contradict the principles of Aristotle was to contradict the Church. Even in Oxford a fine of five shillings was imposed upon those who argued against the teachings of the great philosopher. There is a good story told of a student who, having detected spots in the Sun, communicated his discovery to a worthy priest. "My son," replied the priest, "I have read Aristotle many times, and I assure you there is nothing of the kind mentioned by him. Go, rest in peace, and be certain that the spots you have seen are in your eyes and not in the Sun."

All this is, of course, very amusing, and there are many to-day who laugh at the idea of such a whole-hearted belief in the universal knowledge of a philosopher who is reputed to have taught the fixity of the earth and its central position in space; still it must be remembered that the same kind of error has been constantly repeated since, and is even being persisted in to-day. The Church has, perforce, given up the geocentric theory, but it has since fought no less stubbornly against later scientific discoveries, such as those of astronomy and geology with regard to the antiquity of the earth, and at the present time, although the battle is irretrievably lost, many ultra-religionists ignorantly hold out against any assertion founded on the evolutionary theory. When this theory actually finds general acceptance it will almost certainly be canonised by the Churches, and all expansions or modifications of it suggested by the progressive scientists of the future will, as of old, be anathematised.

The fundamental error lies in the idea that there is a finality which can be attained in our search for knowledge in any department of science, philosophy, or religion. It is difficult at first to understand why the Church should have attached such importance to the orthodox science of any period, but it is not improbable that it felt its own first-hand knowledge of the fundamental truths of religion to be so completely wanting, that it held tenaciously to the accepted teachings with regard to the physical universe, with which the religious teachings had been associated.

The discovery, for instance, that the Earth was only a planet moving in space like myriads of other similar bodies, and that the centre of the universe was not the Earth, but that for our particular system the Sun was the controlling body, does not appear to have any particular religious significance, until we remember that the narrow views then held by the Church of the nature of the relation between the universe and man were rendered absurd by the acceptance of the new discoveries. The universe according to their conception was subordinate to the Earth, and the Earth to man. Around the latter all things centred and it was for him that all things had been created by God. Any contrary teaching was consequently considered to be an indirect attack upon religion, and when the discoverer appealed to facts he was given to understand that it was so much the worse for the facts when they were in opposition to the teaching of the Church. If this did not convince him it proved so much the worse for him, when Mother Church could lay her hands upon him. To-day the Church has changed its point of view a little, but it still refuses to open wide its eyes. The Earth may not be the centre of the universe, but man, or rather the Christian, is, and any fact that seems to contradict the dogma is a sin against the true Faith.

It is thought that the opposition created by Bruno's vigorous method of discussing his philosophy eventually became so strong that he was compelled to leave England, but it is much more likely that the immediate cause of his departure, after the sojourn of some three years, was the removal of his friend and patron, the French Ambassador, to Paris.

In one of his works he writes of his departure from London "with him who preserved me from the Oxford pedants and from hunger"; two evils he seems to have regarded as equal. Bruno during the whole of his English visit appears to have been the guest of this worthy nobleman, and the friendship between them was so close that we are not surprised to find that the necessity for the departure of the one brought about that of the other. Another and a deeper reason may be found in the fact that, so far as England was concerned, his work was done. His teachings had been fully expounded to all who were prepared for them, and his message must now be carried elsewhere.

On his return to Paris, in 1586, he lived more privately than during his previous residence. His friends became anxious that a reconciliation should take place between him and the Church, and efforts were made to bring about such a result. Bruno, it must be remembered, had never placed himself in direct opposition to the Church of Rome, and although often pressed to join the Reformers he had always declined. What he most earnestly desired was freedom to follow and teach his most beloved philosophy, and he was perfectly willing to be reconciled to the Church provided that he was not expected to submit himself to Convent rule again. Mendoza, the Spanish ambassador, who had interested himself on Bruno's behalf, tried to obtain his submission without reservation, knowing, perhaps, the hopelessness of any application to the Pope which did not carry with it absolute submission. Bruno, would not, however, give his consent to the restriction on his freedom which living in a convent would entail, so the attempt at reconciliation was abandoned. /

In Paris his final triumph was achieved at a public discussion on the physics of Aristotle, which he had obtained permission to hold, and over which he presided. For three successive days, we read, the discussion continued, the great questions of nature, the universe and the rotation of the earth being the subjects round which the dispute centred. Bruno here presented his opinions with all the force, vigour, and incisiveness for which he was famed, and needless to say a great sensation was produced in the scholastic circles of Paris. Some writers think that he was compelled to leave Paris on account of the enemies he had made in this discussion, but Bruno himself states that the disturbed political state of the city was the cause of his departure, after only a few months' stay, for Germany.

He first visited Marburg in Hesse, where he matriculated as a Doctor of theology, but failed to obtain permission to teach Philosophy. According to the account given by the Rector of the University this decision made Bruno very angry, and he is said to have spoken very violently and insultingly to the Rector in his own house, whither he had gone to protest against the injustice done to him, and ended by demanding that his name should be struck off the list of members of the University. This, says the Rector, was done very gladly, but a reference to the rolls shows that Bruno's name was subsequently restored, and the words, "with the consent of the whole University," which had accompanied the cancellation, were struck out, the Rector having acted without full authority.

Bruno next appears at Wittenberg, where he was very cordially received, obtaining permission to lecture and being placed by the Rector on the list of the University. He remained there about two years and was treated with great courtesy by the professors, a contrast, Bruno tells us, to those of Toulouse, Paris, and Oxford, who received him with upturned noses, puffed cheeks and loud blows on their desks. At Wittenberg he was left in peace to write his books and study philosophy, and after London the highest place in his heart was occupied by Wittenberg.

There is no space in an essay of the present limits more than to mention that after leaving Wittenberg he visited Prague, Helmzted, Frankfort and Zürich, where the next three or four years of his life were spent, so we pass rapidly on to the closing scenes of his life.

The momentous nature of the step he next took, in returning to his native land, is apparent when we remember the circumstances of his departure. Whether his motive was the call of duty or an intense longing once more to see the land of his birth, is not certain, but, in 1592, at the earnest request of a young patrician named Mocenigo, who was desirous of being taught by him, Bruno accepted an invitation to visit him at Venice. When leaving Frankfort to pay this visit Bruno seems to have had a foreboding of what the future had in store for him, for he wrote: "The wise man fears not death; nay even there are times when he sets forth to meet it bravely."

During these sixteen years of travel he had visited nearly every centre of learning in Switzerland, France, England and Germany, being impelled ever onward by the mission he felt he had, to carry the light of the new philosophy into the darkness and discord in which the thought of the time existed. True it is that for the moment he seemed but to make greater confusion, but the ideas he put forth were in time seized upon and elaborated by some of the greatest minds of the following centuries, many of whom made acknowledgment of their indebtedness to him.

Bruno's task of teaching his new disciple, Mocenigo, does not appear to have been an easy one, and his attempts to teach him Lully's art of learning was a failure, due, doubtless, to the want of capacity in the pupil, who had probably hoped to make up natural deficiencies by procuring the most learned teacher he could find. He suspected Bruno of wilfully keeping back his knowledge, and no doubt thought, as others did, that Bruno was possessed of some magic power which he could impart, if he would, for payment. He went so far as to threaten to denounce Bruno to the Inquisition if he would not tell him all.

Bruno at length, tired of being pestered by such a man, decided to leave him and to return to Frankfort, where the printing of some of his books required his superintendence. This brought matters to a climax, and Mocenigo at once instructed his servants to lock Bruno in his room, whilst he went to denounce him to the Inquisition. So well did he do his work that the next day the officers of the Inquisition in Venice were sent to arrest Bruno, who was lodged in one of those dark and dank dungeons of the State, which were in the walls, below water level, on the western side of the Bridge of Sighs. In this horrible prison, in which so many thousands of human beings have suffered untold agonies, Bruno was fated to pass some nine miserable months, the only variation being the occasions on which he was summoned to appear before his judges.

The records of Bruno's trial in Venice have fortunately been preserved in the Venetian State Archives, so that we are not left to conjecture what actually took place. These records have been copied and published by more than one Italian writer, and they form the ground from which many of the facts of his life have been gathered.

The denunciations of Mocenigo formed the sole charges against Bruno, and they were such a mixture of truth, perversion and falsehood, that it is not easy to disentangle them. They consisted of statements such as these: "That he had heard Giordano Bruno assert several times that to say bread is made flesh is a great reproach to the Catholics; that he is an enemy of the Mass; that no religion pleases him; that Christ was a wicked man; that in God there is no distinction of persons, which in God would be imperfection; that the world is eternal, and that there are infinite worlds;. . . that the friars should not be permitted to dispute nor to enjoy their revenues, because they defile the face of the earth; that they are all asses, and our opinions are the doctrines of asses; that we have no proof our faith is approved by God; that not to do to others that which we desire them not to do to us suffices for good living; that he laughs to scorn all other sins; and that he marvels how God endures so many Catholic heresies."

These and other similar accusations were made against him. With many of them any right thinking man will agree, others are manifest travesties of what Bruno taught, whilst others again are false deductions from his statements, if not wilful falsehoods, which were indignantly repudiated by Bruno during his trial

These charges were unsupported by any evidence except that of Mocenigo, the evidence of the other witnesses being generally in favour of the accused. From one of these witnesses we learn that Bruno had an idea of a Universal Religion to which all people might belong, and evidently this is at the bottom of Mocenigo's statement that "no religion pleased him." Theosophists will appreciate the difference between the two positions, for it is precisely that which many of them take up to-day; they cannot belong to any of the recognised religions of the world, for they, like Bruno, know that there is a Universal Religion which includes all.

Bruno in fact was during his travels preaching and writing Theosophy under the name of Philosophy—not perhaps in the clear and definite manner in which it is presented to-day, but yet in terms which place the fact beyond dispute. The extracts from his Italian works, which will be given in a following paper, as well as those given throughout this essay, will serve to give a general idea of the similarity between the sixteenth and nineteenth century presentments of Theosophy.

If in his writings Bruno is prolix, the exposition of his principles before the Venetian Inquisition is a model of clearness and conciseness. His line of defence was that all he had written and taught was purely from the philosophical standpoint, and he denied most strenuously that he had ever attacked the Church of Rome, although he admitted that there might be antagonism between the two; but these differences he left to his Judges to determine, confining himself to a definite and clear statement of what his principles were. It seems strange that the Judges should have limited their enquiry to the crude charges made by the informer when Bruno's own works might have been quoted with telling effect in support of a charge of heresy, but the probability is that those who tried him had either not read the works or were not sufficiently versed in philosophy to deal effectively with the subject. There was also another difficulty, for many of Bruno's statements could be supported by references to old philosophers who were regarded as orthodox, and by quotations from the Fathers of the Church, who of course could not be heterodox. Bruno was perfectly aware of this, and as occasion demanded, used with effect his vast knowledge, for he was fully master of all that had been recorded of the teachings of the great minds of the past.

The trial, on the whole, reads in Bruno's favour, and at one time there seemed a probability that he might have saved his life. He gave expression to a desire to become reconciled to the Church, and stated that he had had for some time in view the idea of dedicating one of his books to the Pope and taking it, with others of his approved works, to Rome in order to present them in person to his Holiness, in the hope that he might be allowed to study, write, and, if possible, lecture, under the sanction of the Church, but without returning to his order. He probably had in mind that a similar favour was granted in the same century to the learned Erasmus.

Some writers are of opinion that Bruno went so far as to recant when he fully realised his dangerous position, but his words scarcely bear that interpretation and are no more than might conscientiously be used by one who did not wish openly to defy his judges.

He is recorded as saying at the close of one of his examinations: "As God will pardon me my sins I have spoken the truth in all the things that I have been asked and that I have remembered, but for greater satisfaction I will once more consider my life, and if I have said or done anything against the Christian or Catholic Faith I will speak of it freely; and I declare that I have said that which is just and true."

On another occasion during the same trial he is reported to have made a more complete retraction. It reads as follows:

"All the errors I have committed up to the present time relative to the Catholic life and the order to which I belong, and all the heresies I have held and the doubts I have felt respecting the Catholic Faith and things settled by the Holy Church, I now abhor and detest; and I repent of having done, held, said or believed things that were not Catholic; and I pray this sacred tribunal that knowing my weakness it will receive me again into the bosom of the Church, providing appropriate remedies for my soul and using mercy."

Doubts have been cast upon the accuracy of this statement, but remembering the line of defence taken by Bruno during his trial, in which he claimed that his philosophical views should be kept separate from matters of religion, it may well be that he uttered the words in good faith. Nor should we be surprised if he went further than he might have done in times of greater strength, for the ordeal which he had passed through was of a nature to have broken down the strongest. Whether or not he was put to the torture is unknown, probably not in Venice, but to be imprisoned in a cell into which not a ray of light was permitted to enter, to sit alone in the intense darkness of the underground dungeon, absolutely cut off from all communication with the bright world around him, with never a sound reaching his strained senses save the drip, drip, drip of the water slowly oozing from cracks in the cell-roof—water that had found its way in from the adjoining canal below the level of whose surface the cell had been built—to exist in this awful condition of misery and suspense day after day, week after week, month after month, must have been in itself an ordeal terrible to contemplate. Had he broken down none could have blamed him, but there are no signs of fear or weakness in the dignified replies which were given in response to the searching questions of his judges, and we may well believe that not even to save his life would our noble and valiant philospher have swerved a hairsbreadth from what he knew to be true.

What the decision of the Venetian Tribunal might have been it is difficult to say, but the necessity for giving one disappeared when, a few days after the end of the trial, a demand was received from Rome that Bruno should be sent there for trial on the original charges. After some delay from motives of policy the demand was acceeded to and Bruno was taken by boat under the Bridge of Sighs and placed on shipboard for transportation to Rome. This was in February, 1593, after an imprisonment in the Venetian prison of nine months. What transpired for six long years after this date we can only conjecture, for after the doors of the prison of the Holy Office in Rome closed upon him he disappeared altogether from the ken of the outside world; nor is any light likely to be thrown on this period till the bloody records of the Roman Inquisition are unsealed, for the archives containing the history of the bodily and mental tortures to which so many noble souls have been subjected by that body are still denied to the enquiring eye of the historian. So closely kept was the secret of Bruno's arrival there, that for long it was imagined he had only been imprisoned in Rome for a short time, and even an attempt was made to show that the story of his martyrdom was a fiction invented to discredit the Church by her enemies. The discovery of some contemporary letters and the publication of the official records of his trial in Venice which had been kept in the possession of the State, placed the facts beyond doubt, and to-day the defenders of the action of the Church confine their attention to belittling the genius and defaming the character of this truly great soul. Among the writers who deliberately took up this task was a Father of the Society of Jesus named Luigi Previti, in a work entitled *Giordano Bruno e i suoi Tempi*. It has never been my misfortune to read a work in which scholastic power has been more ignobly used; the work is an example of the depths of baseness and meanness to which a writer of this class will descend in order to accomplish his object.

At last, after long years of suspense, Bruno was brought before his judges and examined at length on various charges of heresy. The court was composed of no fewer than nine Cardinals and a like number of assessors. It proceeded slowly and with great deliberation, and there appears to have been every endeavour made to convince him that his views and teachings were false. Time after time he was put back to be talked to privately by Cardinals and by others, but all their efforts failed completely to shake his belief in the truth of his teachings. At last, on the 20th December, 1599, on the occasion of a visit made to the prisoners lying in the dungeons of the Inquisition, the definite answer of Bruno is recorded.

With a spirit unshaken by doubt, and a resolution undaunted by the grievous suffering he had passed through, he said "that he ought not to recant, and he will not recant, and that he had nothing to recant, nor any reason to recant, nor knew what he should recant."

There must have been something in the character and personality of Bruno that made his judges hesitate to go to extremes; they must have been touched somewhat with the nobleness and purity of his philosophic teachings in that they paused before dooming to a cruel death one who could hold and formulate such lofty conceptions. Even when at last every hope of retraction was gone and their final decision was called for, after two years of delay, their reluctance to pass the dread sentence was apparent, for Bruno after hearing it turned to them and said: "You, O judges, feel perchance more terror in pronouncing this judgment than I do in receiving it."

It is not for us to judge harshly the conduct of the men who doomed to death a fellow-being for what appears to be an utterly inadequate cause; but the spectacle of this philosopher, some fifty-two years of age, with dark fiery eyes set beneath a forehead luminous with thought, with face pale and thin, with body frail and weak, with chained hands and bare feet, and on his shoulders the ignominious sulphur-coloured devil-adorned scapulary, being led to such a horrible death by the order of men who claimed to represent a God of mercy and love, is one which even now it is difficult to contemplate with feelings of calm judgment.

Of the inner life of the noble-hearted prisoner during these seven awful years of immurement in the dungeons of the Inquisition we can know nothing, although we may surmise somewhat. We doubt not but that in the darkness of the cell a light was found which brought peace and strength to the weary and aching heart, that as he lost in physical power he gained immeasurably in spiritual force, that contemplation on his beliefs served only to confirm his faith in their truth and potency, and the feeble arguments and imperfect knowledge of his examiners to make even brighter and greater by contrast the glorious truths of life and being he had made his own.

The body of Giordano Bruno was burnt and its ashes scattered to the four winds of heaven, but the soul which inhabited it will ever teach the lore of the Divine wisdom religion he loved so deeply and so truly.

W. H. THOMAS.

REVIEWS AND NOTICES

The Basis and Origin of Christian Belief

Exploratio Evangelica: a Brief Examination of the Basis and Origin of Christian Belief. By Percy Gardner, Litt.D. (London: Black; 1899. Price 15s.)

During the last few years much more attention than usual has been given by Theosophical writers to the elucidation of the origins and doctrines of Christianity, and there is no doubt that the interest in the subject has never been greater among the students of the Society than it is to-day. Groups (we notice) are being formed for the special study of the *Bible* and Christian origins, and they are demanding information as to the best and most authoritative books on these vast subjects. In our opinion Dr. Gardner's *Exploratio Evangelica* is just the book for them on which to base their studies; it is far and away the best general introduction to the field with which we are acquainted.

Seldom does one have the good fortune to read with real pleasure a book on this subject of a million contradictory opinions, and this is especially the case when the reader has the advantage of a Theosophical training in matters of religion. Dr. Gardner's work has given us this pleasure in its perusal; we do not mean to say that we can agree with all of his views, but we are always in sympathy with his general trend of thought, and are convinced that our colleagues and readers will all derive pleasure and instruction from a close study of what he has to say.

Our author has the advantage of writing with entire freedom; he is a layman and therefore able to take a more impartial view of the vast field of Christianity than one who is professedly condemned to certain doctrinal limitations. At the same time Dr. Gardner is keenly alive to the fact that feeling is a greater factor in religion than reason, and though he gives the greatest credit to criticism and uses its results with the greatest courage, he limits it to its proper position and rightly refuses to confine the problem to the narrow compass of mere rationalism.

Indeed his whole treatise is a masterly analysis of the proper function of criticism, and the tendency of his book is to transfer the burden of the support of Christian doctrine "from the history of facts to the history of ideas." He clearly sees the insufficiency of the cruder ideas of evolution which have mainly guided the work of the most advanced writers in this field, and his views on the nature of "history" are exceedingly illuminative.

We could quote hundreds of passages from Dr. Gardner's pages with which we are in entire agreement, and are surprised that one who is apparently unacquainted with our Theosophical literature should have reached so many conclusions to which so many of us can give a ready assent.

Our author says he writes for students, and has not tried to make his style attractive; but as a matter of fact *Exploratio Evangelica* is eminently readable, and quite free from the puzzling technicalities which as a rule frighten the general reader from a study of the most important and interesting subject which can possibly engage the attention of every thinking man and woman in the western world.

It is of course to be understood that Dr. Gardner confines his attention to Christianity and the environment of its origins; within this field his views are of the most liberal, but it is doubtful whether he would admit the high ideal of universal religion set forth by Theosophy. For him Christianity is the best in religion, and, as he sets it forth, we do not grudge him his faith, for it is a most noble one; but there is a grander view still, and the more the spirit of sympathy and sound judgment, which is shown so conspicuously in Dr. Gardner's examination of the basis and origin of the Christian faith, works in our examination of the other great faiths of the world, the more shall we see that the inspiration of all religion comes from the same source, and that the great Teachers, such as Kṛiṣhṇa, the Buddha and the Christ, are brethren, the Sons of one Father.

G. R. S. M.

KABALISTIC CORRESPONDENCES

The Way of Wisdom. An Investigation of the Meanings of the Letters of the Hebrew Alphabet, considered as a Remnant of Chaldean Wisdom. By F. Farr Emery. (London: Watkins; 1900. Price 1*s*. net.)

THE plan of this short essay is to establish a series of correspondences between the root meanings of the letters of the Hebrew alphabet (as given by an anonymous author in a lexicon published in 1824) and the Thirty-two Paths of Wisdom (10 being assigned to the numbers and 22 to the letters) of the kabalistic tractate *Sepher Yetzirah*. Again, by taking the division into 3 mother letters, 7 double letters, and 12 simple letters, correspondences are attempted with the 7 "principles," and also with the 12 nidânas, 7 lokas, and 3 roots of avidyâ, symbolised by the Buddhist Bhava-chakra, or wheel of becoming, which is correctly stated to be based on a Chaldæan original.

Those who are interested in such exercises will doubtless derive help from Mrs. Emery's essay; personally we believe that with sufficient ingenuity the kabalistic method can be made to yield any meaning we desire out of any written record. It may have been legitimate once upon a time in Chaldæa when applied to scripture intentionally written to be so interpreted, but we cannot but feel that the original writers and editors of Hebrew scripture would have stood amazed at the doctrines for which kabalistic interpreters have made them stand sponsors. We do not mean to say that the doctrines of the kabalistic tradition are not in many ways sublime, but we do maintain that they are not to be derived from the Old Covenant documents—unless perchance some fragments of genuine Chaldæan number-scripture have been preserved to us unaltered by the compilers and editors of the "Books of Moses."

The kabalistic tradition must be purified in the fire of criticism before the student can trust himself to it with safety. Unfortunately few mystic students of the Kabalah will submit themselves or their methods to this discipline; there has been some excellent work done on the subject by German scholars who are Hebrews and very learned in the history of their traditions, and we would recommend their labours to our kabalistic colleagues as a most necessary preliminary discipline.

The kabalistic number-letter method is the entire negation of the modern spirit of criticism, for it postulates as its very life and being not only the verbal inspiration of scripture, but the inspiration of every single letter of every word. There must of course be some middle between these extremes, and in this mean wisdom must lie. May the search for this "middle" be speedily crowned with success, for the wisdom of Chaldæa is well worth recovery.

G. R. S. M.

AN INTERESTING BOOK ON SYMBOLISM

Symbolism of the East and West. By Mrs. Murray-Aynsley. (London: Redway; 1900. Price 21s.)

THIS book will interest all who care for the study of folklore; it will also be read by many who seek for evidence of the existence of that stream of teaching which underlies all great religious systems both of the East and of the West.

The late Mrs. Murray-Aynsley travelled much, and was evidently a close and sympathetic observer; her work is both analytical and synthetic. She traces the same symbolism and the same customs in all parts of the world. The chapter on the Svastika is of peculiar interest; the author shows very plainly that this universal symbol was emblematic of creation, of fire, and of motion; she also traces its connection with the serpent symbolism. Much of the evidence is interesting to Theosophists, because it helps to support the theory that this sign was emblematic of an invisible, rather than a terrestrial, fire, the fiery serpentine force by which the materials of future worlds are evolved. Sir George Birdwood, in his introduction to Mrs. Murray-Aynsley's work, draws attention to the evidence that the Svastika symbolised revolving motion, if not solar movement.

Perhaps the least satisfactory chapter is the second, which deals with sun worship. The authoress, whether intentionally or otherwise, fails to demonstrate the fact that the sun was a symbol; the true object of worship was "the invisible spirit of the sun."

Mrs. Murray-Aynsley collected some curious antiquities during her travels; one of the most interesting of those to which she refers is a curious bit of brass work, bought at Benares, in which are combined the symbols of the bull, the lotus, the egg, the serpent, and also the water symbol; it is so contrived that water shall drop from the mouth of the serpent, and fall upon the egg, which is concealed in the lotus and revealed by a mechanical contrivance.

A further point of interest is the account of an Abruzzi "snake-dance," which bears a resemblance to a ceremony practised by the Moqui Indians. The authoress also quotes an interesting Norse legend to the effect that horses were brought to Norway 2,000 years ago by the god Odin, who brought them from the Himâlayas. Mrs. Murray-Aynsley remarks that a certain breed of Norwegian horses are like the Yarkandis, which are bred in Central Asia. The director of the Museum at Bergen remarked, *à propos* of the legend, that the horse was undoubtedly introduced into Norway 2,000 years ago, at which time the God Odin is fabled to have arrived.

Indeed, the book is full of good things, and the plates, instead of reproducing the old hackneyed cuts, as is so frequently the case in such books, present us with a number of exceedingly striking symbols.

I. H.

THE SECRET SYSTEM OF GYPSY FORTUNE-TELLING

The Square of Sevens; an Authoritative System of Cartomancy With a Prefatory Notice by E. Irenæus Stevenson. (London: George Redway; 1900. Price 2*s.* 6*d.*)

IF anyone desires to know really how to "dukker" with the cards he should procure the handsome reprint of a very rare booklet—Robert Antrobus's *The Square of Sevens and the Parallelogram*—lately published by Mr. Redway. In the preface he will learn the history and fortunes of this quaint tractate told in very good style by Mr. Stevenson. Antrobus's edition perished by fire and only one or two MS. copies are known of. No European library is believed to possess a copy. Cartomancy and Tarotism are, to our mind, of no dignity or utility, but they indubitably have exercised and still do exercise a great fascination over many natures. Before us we have what purports to be an inner secret among the secrets jealously guarded by the gypsies from the "gorgios" and should think that it might prove a pleasant change to lovers of "Patience."

G. R. S. M.

THE MIND LOOKED AT FROM OUTSIDE

The Evolution of General Ideas. By Th. Ribot, Professor in the Collége de France. Authorised translation from the French by Frances A. Welby. (London: Kegan Paul, Trench, Trübner and Co.; 1899. Price 5*s.*)

IT is not possible in the brief space of a review to enter into a serious discussion of the principles of a work of this importance, to draw out their relationship to previous attempts of the same kind and to give judgment *ex cathedrâ* on their results; even if the reviewer's modesty (don't laugh, there are exceptions to every rule!) would permit. It may be possible that one of our Paṇḍits may feel moved by the "Spirit" some time to do this for us, and very interesting the result would be; but here we must limit ourselves to a brief summary of its contents.

The work has been for some time before the learned world in its original language, being a *résumé* of lectures delivered by the Professor in 1895. He states his principal aim to be "to study the development of the mind as it abstracts and generalises"; and he lays down three main periods in the progressive development of these operations: (1) *Inferior* abstraction, prior to the appearance of speech (manifested by signs); (2) *Intermediate* abstraction, accompanied by words, which though at first accessory, increase in importance little by little; (3) *Superior* abstraction, where words alone exist in consciousness, and correspond to a complete substitution. He warns us that "this is a study of pure psychology, from which we have rigorously to eliminate all that relates to logic, to the theory of knowledge, to first principles of philosophy"; and that its main sources of information must accordingly be: "(1) for inferior abstracts, in the acts of animals, of children, of uneducated deaf mutes; (2) for intermediate abstracts, in the development of languages and the ethnographical documents of primitive or half-civilised peoples; (3) for superior abstracts, in the progressive constitutions of scientific ideas and theories, and of classifications."

The translation is well done; and has the rare merit of not being only "out of the French," but also (with few exceptions) "into the English"—which is another thing. A. A. W.

FLABBY HUMANITARIANISM

Better-World Philosophy. A Sociological Synthesis. By J. Howard Moore. (Chicago: The Ward-Waugh Company; 1899.)

THE publishers of this work have been kind enough to furnish us with a sheet of press opinions to guide us in our notice. We regret, however, that our cold English blood declines to be warmed up to the requisite pitch. The author's intentions are good; he desires to see the whole world one Humanitarian League, everyone living for others and not for himself, but his conceptions are of an almost childish crudity—more suited for the camp-meeting than for the responsibility of print. The elimination of all struggle from life, of all emulation from education, and the like, is a dream which all the wiser heads on this side have long repudiated; and it is not by mere strong language (and, to do our author justice, his language *is* strong!) that it can be set up again. The social problems which lie before us and our posterity are complicated to a degree, and will take generations—possibly many generations—before they can be worked out to their solution in the new and better order of things. It is not hysterical denunciations, but cool and long-continued study which can alone help us, and it is with regret that we learn from the advertisements that a professor in a Western University intends to make this pretentious but empty volume a text-book for his students. He could hardly have chosen any book less adapted for the purpose.

A. A. W.

MAGAZINES AND PAMPHLETS

IN the "Old Diary Leaves" in the February *Theosophist*, Colonel Olcott fights some of his old battles over again, and once more shows us how inconvenient a companion with whom to run in double harness H. P. B. could make herself when she chose. We could hardly wish for a better testimony to the nobility of character and true devotion to the Master's service of both parties, spite of all human weaknesses, than the simple fact that it was, after all, only death which divided them. Now, so many years after, the Colonel speaks quietly and judiciously, as she herself might think and speak of it in her new life, but the old wounds are plainly a little sore at the recollection. The history of the French "Isis" Branch, the Colonel's visit to Professor Max Müller, the founding of the E. S. T., Count Mattei's remedies, etc., etc., are amongst the miscellaneous contents of this month's budget. S. Stuart concludes an interesting article on Mesmerism and Hypnotism, and Jehangir Sorabji writes on "The Value of Devotion in Occultism." As to the strict propriety of printing what are described as "fragmentary notes" of a recent lecture by Mr. Leadbeater on Death, there may be two opinions. Although the Editor has very rightly noted that "Mr. Leadbeater cannot be held responsible for this (necessarily imperfect) presentation of his ideas," a certain responsibility seems to us to fall on the Editor himself in the matter. Thomas Banon vigorously supports his thesis that the "Lankâ" of the Râmâyana is not Ceylon but what we usually know as "Farther India," and papers by Kannoo Mal on "Vedânta, Sâṁkhya and Buddhism on Personality," by S. M. Shukla on Swâmi Dyânand Saraswati, and by J. Ramachendraiyar on Bhakti and Gñânam, make up an interesting number which concludes with Mrs. Besant's Anniversary Address.

The *Prasnottara* for February continues the discussion of the Caste system. The Indian mind does not seem yet to have opened itself to the conception that is familiar to Western scepticism, of a possible state of society *not* mainly consisting of "labouring men who are, and should generally be poor," and to which the Castes have no possible relationship. A paper by Pramada Das Mitter on Reincarnation is somewhat spoilt, as so much of Hindu writing is spoilt, by a sectarian desire to show how much finer the writer's particular Nirvâṇa is than anyone else's, which reminds us Westerns painfully of the Christian missionary. An interesting account is given of the formidable array of duties comprised in the daily practice of a Bengal Brâhman, which would seem to be calculated for a state of society which would satisfy a socialist, seeing that "working for the family maintenance" is set down for but one hour and a half of the long day's prayers and studies. Mrs. Besant's "Building of the Individual" is continued.

The Theosophic Gleaner for February concludes G. E. Sutcliffe's paper on "The Dawn of a New Era." N. D. K. contributes one on the Zoroastrian view of the life after death. R. M. Mobedji has got himself into the curious confusion that "Our Theosophical writers and preachers . . . prescribe the Astral Plane as the next step of advance for all men; and between Nirvâṇa and the poor wearied man of the earth they build such a complicated series of innumerable steps that it seems as if the mounting would never be finished"; whilst "Shaṅkarâchârya, Buddha, and H. P. B. tell all men to step over the intermediate plane and reach Nirvâṇa at once." Could not the Editor have done something to set this right?

Other Indian magazines are *The Ârya Bâla Bodhinî*, *The Dawn*, the January number of *The Light of the East*, and the second number of *The Indian Review*.

The Vâhan for March is mainly occupied by a lengthy correspondence as to the value of the testimonies of Irenæus and Eusebius to the generally received data of the birth of Jesus Christ, which only leaves room in the "Enquirer" for short answers to questions as to the Aura and the effect upon Karma of the mysterious "warnings" which have sometimes saved from death or injury, as in stories related in *Invisible Helpers*.

Der Vâhan for February contains a careful analysis of the January THEOSOPHICAL REVIEW, and translations from *The Vâhan* and from Mr. Leadbeater's *Christian Creed*. Its original portion begins with a regrettable reference to present political matters. Even the laudable object of quieting the minds of our German friends does not justify its intrusion amongst the short articles on Quietism, the movements of Col. Olcott, and Max Müller's Râma Kṛishṇa.

The February *Revue Théosophique*, in addition to a translation of Mrs. Besant's "Duty," gives us a full report of Mr. Leadbeater's Paris lecture on "Death and its Subsequent Conditions," which we must hope before long to see in print in the original English. Dr. Pascal concludes his useful summary of the various manifestations of "Christianity before Christ.'

Our Dutch *Theosophia's* original matter comprises a continuation of J. van Manen's translation of and commentary on Lao-tze's Tao Te King and a Lodge paper entitled Egotism, by M. Reepmaker. There are translations from H. P. B.'s "A Land of Mystery," Sinnett's *Esoteric Buddhism*, Mrs. Besant's "Theosophy and Modern Thought," a *Vâhan* answer by A. A. W., and "Thoughts on Theosophy," by Henri Durrant.

Teosofia from Rome has an article by Sig. Decio Calvari entitled "The Old Man and the New," and translations from Mrs. Besant, Mr. Leadbeater and Dr. Pascal. Notice is given of the removal of the Rome Lodge to new quarters at 72, Via S. Niccolo da Tolentino.

Our limited acquaintance with the Scandinavian tongues only permits us to say of the exceedingly nicely printed and got up *Teosofisk Tidskrift*, the organ of the Scandinavian Section, that it has a translation from Mrs. Besant's "Christ," and a paper by Richard Eriksen on "Karma and Reincarnation."

Sophia, the Spanish Theosophical magazine, this month contains only translations from Mrs. Besant, A. P. Sinnett and C. W. Leadbeater, without any addition of original matter.

The National Committee Letter in the February number of the San Francisco *Theosophic Messenger* should be carefully studied by all who have anything to do with conducting meetings. Perhaps an even more difficult thing than to get your meeting together is to find out a really useful way of occupying the time without falling, on the one side into mere idle conversation, or on the other into the listening to a more or less interesting paper—in either case leaving no particular result behind. Those who wish to make their Lodge meetings opportunities of serious study, can hardly do better than read over the various practical hints our American friends' experience has brought together.

Theosophy in Australasia for January contains a vigorously expressed eulogy of H. P. B. recently delivered from the pulpit of the Unitarian

Church in Sydney, by Dr. Tillman—an encouraging sign of the times; a very practical study by W. G. John, upon "Theosophy and the Duties of Life," and a reprint of Dr. Marques' paper on the "Auras of Metals." In "Questions and Answers" reference is made to the War, and questions thereon are answered more clearly and unhesitatingly than might have been the case some years back. The Editor expresses his intention hereafter to reprint the answers in the *Vâhan* under this heading. We hope that this will not be done to the *exclusion* of original answers; it would be a serious loss if K. and some others who have contributed hitherto were altogether put to silence to make room for reprints.

The January number of *Philadelphia* comes to us from Buenos Ayres. Señor Manuel Frascara gives an interesting account of the attempt of the Faculty to obtain a legal prohibition against a certain Señor Penadés, who has discovered that he can cure various diseases by laying his hands on the sick, to the great scandal of the doctors, who seem everywhere to have quite taken up the old position of the priests—all novelties but their own to be crushed—*per fas et nefas.* Translations and two or three short stories—one, of a father prevented by an apparition of a dead daughter from travelling in a train which was destroyed by an accident on the way and many kilied and wounded—fill up the issue.

Of other periodicals we have to acknowledge *Light; Modern Astrology* for March; *The New Cycle; The Arena; Mind; The Herald of the Golden Age; Suggestive Therapeutics; Notes and Queries; Star of the Magi; L'Écho de l'Au-delà et d'Ici-bàs; Humanity; The Monthly Record; Neue Metaphysische Rundschau; The Prophet;* also a reprint of Mr. Geo. E. Sutcliffe's paper "The Dawn of a New Era," from *The Theosophical Gleaner;* and a curious pamphlet from Paris, a small portion of whose vast title is *Sanskrit the Language of the Gods*, in which a certain A. J. Guelle celebrates in the most gorgeous language Victor Hugo can furnish or suggest, the glories of H. P. B. and of Sanskrit and many more things in heaven and earth than are dreamt of in *our* philosophy!

W.

THEOSOPHICAL ACTIVITIES

India

A Benares correspondent informs us that Mrs. Besant is better again, though she is still far from strong. She has been in Calcutta visiting the branch, and on her return to Benares will spend most of her time there until April, when she leaves for England. Mrs. Besant has been lecturing on Sunday afternoons to the Benares Lodge on *Light on the Path.* Her new residence is ready and she was expected to move in there before the end of March. New class rooms for the College, 16 in number, are being built, and are to be completed by July, before the wet season; the building of the boarding-house is still proceeding. It will be early in May before we have the pleasure of seeing Mrs. Besant in London, as the Italian Lodges are to be visited by her on her way home.

Europe

"The Wisdom Schools of Earliest Christendom." Four lectures on this important subject were delivered during March in the lecture room of the Theosophical Society, 28, Albemarle Street, W., by Mr. Mead, at five o'clock, each Tuesday. The sub-titles of the course were: (1) "The Mystic Background of the Christian Origins"; (2) "The Wisdom Schools of the First Two Centuries"; (3) "The Tendencies and Teachings of the Gnostics"; (4) "Gleanings from the Gnostics." Half overlapping this course came another on Tuesday evenings at eight o'clock, by Mr. Leadbeater, the subject being an ever-fascinating one—"The Other Side of Death." The Thursday evening meetings of the Blavatsky Lodge have been held as usual during March, the speakers being Miss Arundale, "Religion and Worship"; Mr. Leadbeater, "Destiny and Providence"; Mrs. Betts, "Animal Cells"; Mr. Mead, "The Mystery Tradition among the Greeks." The Sunday evening lectures were given by Dr. Wells, Mrs. Hooper, Mr. Moore and Captain Lauder.

Countess Wachtmeister engaged the Drawing and Lecture Rooms for the Monday afternoons of March, and gave a series of very successful receptions. Some well-known speakers were present on each occasion and added to the interest of the afternoon by answering questions.

The President-Founder has landed in Italy on his European tour, but information of his movements has not yet come to hand.

From Amsterdam we hear:

"The main feature of the past two months' work has been, as usual, the lectures: in Haarlem (3), Amsterdam (3), Rotterdam (3), Utrecht (1), Tiel (for the first time, 1), and the Hague (1). Public lectures have been delivered by Madame Meuleman (3), Mr. van Manen (2), the General Secretary (4), Mr. Haje (1), Mrs. Windust (1), and Mr. Hallo (1). The Lotus Circle at Amsterdam met somewhat festively on Christmas and New Year's Day. As a literary production the publication of a Dutch translation of Mr. Leadbeater's *Astral Plane* may be mentioned, making the fifth manual translated into Dutch."

U.S.A.

"Mr. Titus continues his work in the Western States. A branch has been organised by him in Omaha, Neb., with twelve members. He has also visited several branches, reviving interest where it was waning, and giving new impetus to the work.

"Dr. Bailey of California is lecturing in Washington and British Columbia, and helping the branches in those States, and much interest is being manifested.

"Mrs. Buffington Davis and Miss Houston are continuing their tour on the Pacific Coast, and are now in San Francisco. Mrs. Davis' work is greatly appreciated. Her tour will be of large benefit to the American Section in strengthening the ties between eastern and western lodges and members.

"Two *Bible* classes have been started, one in Butte, Montana, and one in St. Paul, Minn. Undoubtedly a great work lies before the Theosophical Society in the Western world in restoring to the Christian teachings the great doctrine of Reincarnation.

"Mr. Ransome H. Randall, President of the Chicago Branch, is now in Texas, and will spend the month of April in New Mexico in Theosophical work. The Chicago Headquarters is as usual full of activities.

"A new activity has recently been started by the National Committee, called 'reference' work. It was intended especially for members at large, but branch members have also taken it up. The method is as follows: the National Committee sends out monthly a set of questions based on *The Ancient Wisdom* as a text book, with a request to send in references to other books or magazine articles which throw further light on these questions. These references are condensed and combined, and published each month in the *Messenger*. They are used as a basis of class work in branches, or as an outline of study for individuals. This provides an opportunity of usefulness and service, in which all students, even isolated members at large, may join and work for the welfare of the whole Section."

D. B. B.

N.B.—The address of the General Secretary of the American Section will in future be: Alexander Fullerton, Esq., 46, Fifth Avenue, New York City.

New Zealand

THE General Secretary and Mr. and Mrs. Draffin returned to Auckland in the beginning of February, having visited all the branches after the Convention. Mrs. Draffin lectured in Dunedin, Christchurch, Wellington, Woodville, Pahiatua, and Wanganui, and the visit everywhere was quite successful. New members are joining in Wanganui and the branch there will probably soon be quite active again.

The *New Zealand Theosophical Magazine* has been largely subscribed for, and as the organ of the Section will play an important part in keeping members and others much more closely in touch with the various activities throughout the Section.

Some interesting lectures given during the month of February were: in Wellington, Mrs. Richmond on "Our Daily Duties as Steps to the Higher Life." In Port Chalmers (Dunedin), Mr. A. W. Maurais on "Spiritual Progress." In Auckland, Mrs. Judson on two consecutive Sundays on "Theosophy in the Writings of Ruskin." In Christchurch, Mr. J. B. Wither on "The Attitude of Theosophy to Modern Religious Thought."

South America

THE most accomplished charlatan who has ever made a hunting-ground of the membership of the Theosophical Society is a certain Alberto de Dás. Expelled by the Madrid and Barcelona Branches some six years ago for innumerable acts of dishonesty, he repaired to South America and under a false name acquired a charter from Adyar to form a branch at Buenos Ayres, where he for some time was highly successful in his career of empty boastfulness and obtaining money under false pretences; subsequently he was again exposed and expelled and sought fresh fields and pastures new. We heard of him from time to time in the various South American republics, always making the same claims of being Supreme Delegate of the Supreme Council of the Supreme Order of Everything, and always—strange to say—getting people to believe in him; he published magazines, set up Psychico-therapeutic Establishments, posed as Chief Magus, and as being the friend of kings and princes—in fact there was and is nothing this most irresponsible little personality would not claim. Dás has a strange faculty of believing his own imaginations, and perhaps this to some extent accounts for his success; it is, however, to be noted that his victims are invariably people of position and wealth. He dresses in the height of fashion, stops at the best hotels, and profusely decorates himself with orders and besprinkles himself with titles. In brief he is a very fine charlatan and is "wanted" by the police of half a dozen countries.

We should not have referred to Dás' checkered career were it not that he has had the impudence to send us a copy of yet another magazine he has started. He is indeed a most irrepressible charlatan.

The following from the cover will give the uninitiated reader some idea of the scope of Dás' genius. It runs: "El Loto: Revista de Estudios Teosoficos: Organ official del Supremo Consejo de la Orden Teosofica Universal: Publication del Centro Esoterico: Porvenir del Perú: Fundado por el Dr. Alberto de Sarak, Conde de Dás, Delegado General del Supremo Consejo del Thibet"!

So then Dás is now operating from Lima in Peru, publishing a review of thirty-two pages very well got up, filled with photographs and great claims; yet again has he been successful in fleecing the credulous and unwary. We who know his record, can do no more than put our members on their guard. Dás is an absolutely *un*moral entity; he is not *im*moral, for the will-less irresponsibility of his psychic make-up has never known the meaning of truth. Dás is a phenomenon that deserves study; it would be almost a pity to put him under restraint, for how otherwise could those who believe in such fantastic "occultism," ever have their eyes opened!

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THE THEOSOPHICAL REVIEW

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ON THE WATCH-TOWER

Compassing Sea and Land

MANY Christian missionaries are undoubtedly very excellent people in many ways, and do admirable work in certain fields of labour, but few of them have any conception of the great problem to which they boast they have found a universal solution. Looked at from the standpoint of universal religion, which admits of infinite forms of worship, their general attitude to the cultured adherents of faiths more ancient than their own—faiths all equally given by God for the enlightenment of millions of their fellow-men—appears as little short of an impertinence. True it is that they can do much good among the ignorant and vicious, the savage and the depraved, but among the learned and virtuous, the cultured and devout, they have failed—and must fail.

Let them but reverse the position, and they will see that this is but natural. What do they think of cultured minds in Christian lands who are converted to one or other of the great non-Christian faiths? And nowadays there are more of such converted to non-Christian faiths than of educated Brâhmans, Buddhists or Mahommedans converted to Christianity—and that, too, with hardly any effort at propaganda on the part of Eastern missionaries, while Christian missions have expended hundreds of millions of pounds, and sent out hundreds of thousands of preachers and evangelists.

Surely they regard such "perverts" as lacking in head and heart, and traitors to the Christ? In precisely the same way are "perverts" to Christianity regarded by the "faithful" of other religions. The truly religious in every great faith are assured that that faith can satisfy them. They are all of them equally certain; Kṛiṣhṇa or the Buddha, Mohammed or the Christ, is the one and only light, as the case may be, and this is all natural enough.

If, however, there were something so transcendently superior in Christianity, as our missionary friends so loudly claim, one would have imagined that less energy and money need have been expended on its behalf for such a poor return.

⁂

Missionary Admissions

We have before us a special New's Year's number (for January and February, 1900) of a missionary publication called *Regions Beyond;* in it the editor sums up the century's missionary labours in the following words:

> The great victory of Christianity in the century just closing has been over the fetichism and animism of Africa, the South Seas, and of the North American Indians.

We should have thought that this was no great victory for the teaching of the Christ, which led captive so many of the most brilliant intellects of the highest civilisation of Greece and Rome some nineteen centuries ago. It is little to boast of, for any religion would have served the purpose equally well. It may be a "victory" for the "Christianity" of the missionary, but the victories of the Christ are won with more intelligent weapons. That these weapons are not in the hands of our missionaries is plainly evidenced in the following paragraph of the editor:

> But the hoary religions of the East, and the new falsehoods of the West, and the Mohammedanism that holds the centre, have scarcely been touched to outward seeming, despite all the labour bestowed upon them. To over-

throw them in Christ's name is the task that awaits us in the twentieth century.

What a mass of misunderstanding! When did the Christ teach his followers "to overthrow" the "hoary religions of the East"? And what are the "new falsehoods" of the West? Apparently Theosophy, which is endeavouring to bring back the knowledge of Christ's real teaching. And why this bitterness against Mohammedanism, except that it does admirable work in improving these same African savages?

* * *

The Working of the Leaven

THAT the "new falsehoods" of the West refer to Theosophy—or rather the missionary's idea of Theosophy—is evident from another passage of this interesting editorial. The following, in spite of its misconceptions, is a frank admission of the working of the leaven of Theosophical thought:

> The doors of India and Japan have been forced open. The Gospel has entered, but the Hindoo and the Japanese have passed out. They have carried their Buddhism in the guise of theosophy to England, France, Germany, the United States, and elsewhere. The "secret doctrine" is everywhere propagating itself—its tenets are diffused more widely than we think. Scarcely a novel or magazine can we take up that is not saturated with the spirit of Hinduism and the necromancy so strenuously forbidden in the Old Testament, "There's many a true word spoken in jest," and the half-playful references to "astral bodies," "reincarnations," and so forth cover a good deal of half-belief, without speaking of the dabbling in palmistry and astrology now so much in vogue.

Presumably "astral bodies" and "reincarnations" are samples of the "new falsehoods"; we ourselves were under the impression that they were very ancient facts and that the Wisdom of the Christ has much to teach us thereupon. But the whole paragraph shows how little the average Protestant mind can grasp the situation.

* * *

The Teaching of Christ

THE ordinary Protestant is as a rule more of a Jew than a Christian; as such he holds above all other things that the Gods of the Heathen are *false*. Hence to enlist the prejudices of his sect against Theosophy he will have it to be Hindu or Japanese

—Heathen—therefore *ipso facto* false! This is a Jewish point of view—a point of view that earned for the Jews the unenviable repute of being the "haters of mankind"; it is the antipodes of the Christ's teaching which bids us love one another. The Roman Catholic is not so dull; he knows that the strength of Theosophy in the West lies in its efforts to revive the old traditions of Christianity—the doctrines which the Roman Catholic Church has condemned as heresy in her frantic task of endeavouring to limit the inspiration of God.

Our missionary friends, therefore, if they would not spend their time in vainly beating the air when they refer to Theosophy, should instruct themselves as to its real nature. Otherwise when they cry out "Lo! Heathenism, Buddhism, Brâhmanism—the enemies of Yahweh!"—they will be met with the answer: "Nay, the teaching of the Christ!"

⁂

The Mohammedan Origin of the Jesuit Society

FROM a review of Hermann Müller's *Les Origines de la Compagnie de Jésus* (Paris; 1898) which appeared in *The Critical Review* for October, 1899, we take the following interesting theory with regard to the origin of the Jesuit Society.

The first half of the book is devoted to a new study of the founder and first General, Ignatius Loyola. This is most remarkable for the way in which the author works out the suggestion that Ignatius borrowed the *idée mère*, the guiding lines and many of the forms of his Society from Mohammedan sources and Mohammedan institutions. He turns inside out the Jesuit legend of Ignatius receiving the principles and constitution of his Society in a series of divine revelations at Manresa; and finds a hint of the true origin of the founder's idea in the well-known story of his prolonged interview and argument with a Mussulman cavalier as he rode to Manresa. The spirit which breathes in the famous *Spiritual Exercises* derived in part from Cisneros, but the organisation and method there inculcated are too closely parallel to those of the Mussulman monastic orders, such as *Chadelya*, to leave any doubt of their infidel source. M. Müller traces this parallelism in detail with regard to the very points which the Jesuits call the fundamental and essential characteristics of their Institute, *viz*., in the following:—(1) The form of government and the nature of the obedience which the Society exacts from its members; (2) the method of initiation and training to which it submits its followers; (3) the various degrees of membership which it establishes and the "occultism" it practises; and (4) the object it pursues, and the confusion it induces between the spiritual and the temporal orders. The parallels are very striking, as the following extracts from the Mussulman "rule" will show. "Thou shalt be in the hands of thy Sheikh (=General) as a dead body in the hands *du laveur des morts* (*cf.* 'perinde ac cadaver'). Obey thy Sheikh in all that he commands, for it is God himself who commands by his voice."

⁂

The Ancient Name of Smith

We hear much of the "power of names" in ancient Egypt and elsewhere, but who would have thought that "Smith" was pure Egyptian? In a note in *The Athenæum* for April 14th, on a list of names connected with the manufacture of beer, among the yet unpublished curiosities of the Petrie papyri, Professor Mahaffy writes:

> There is one which appears regularly in the same form, and of which we can give no further explanation. It is the name Smith—unmistakably written Σμιθ. We have never found anything like it before, and it is surely worth telling the many distinguished bearers of the name that there was a man known as Smith in the twentieth year of the third Ptolemy, 227 B.C., and that he was occupied in brewing beer or in selling it. Is there any other English name comparable to this in antiquity?

THEOSOPHICAL ACTIVITIES

England

The receptions which Countess Wachtmeister held so successfully at 28, Albemarle Street, on Monday afternoons, have been continued during April by a number of members, including Mrs. Tweedale, Mrs. Hunt, Mrs. Hogg and Miss Soutter. Most of these receptions were excellently attended, the drawing and lecture rooms being filled to their fullest capacity. Mr. Sinnett, Mr. Ward and other members have answered various questions on Theosophical topics during the time which was devoted at each reception to the special purpose of answering enquirers. The receptions have been in every respect a marked success, and the new rooms of the European Section afford an admirable opportunity for this most useful form of work.

Mrs. Sharpe visited the Brighton Branch on April 8th, and gave an address to a well-attended meeting which was much appreciated. In her lecture Mrs. Sharpe treated of the "Emotions."

Countess Wachtmeister in April visited Bournemouth and immediately afterwards proceeded to Paris for the opening of the new Headquarters, returning thence to make a short tour through the South-Western centres.

The Manchester Lodge has lost the services of its indefatigable president, Mr. C. Corbett, by the death of his body from pleurisy. Our old friend and colleague was an indefatigable worker and in the forefront of all Northern activities. His familiar face will be greatly missed at the next Convention by his many friends, who were always sure to see him on such an occasion. More still will he be missed by his colleagues of the Northern Federation and most of all by the immediate circle of his own Lodge, over whose destinies he has presided for so many years.

We were about to begin this notice with the natural words, "We are sorry to report," but reflected that we have no cause for sorrow on his account, for he has done well. Further, we ought not to be sorry for ourselves, for that would be selfishness; but we do sympathise most deeply with those who most naturally sorrow for him.

The body of our old colleague was cremated, and we are glad to see that in almost every case the mode of burial chosen by our members is that by fire. It is undoubtedly the purest and fairest way of restoring our physical envelope to its original elements.

The President-Founder's Tour

On Easter day the President-Founder arrived in London from Paris and left the next day for Edinburgh. The first part of his European tour was devoted to visiting the branches in Italy and Southern and Central France. Colonel Olcott landed at Naples on March 7th, and spent about a week each at Rome, Florence and Milan; thence he travelled to France, stopping at Nice, Toulon, Marseilles, Grenoble and Lyons, and spending a day in Paris. He expresses himself as highly gratified with the general appearance of things and very gratefully acknowledges the kindness shown him everywhere by our members, among whom he has formed many new and very warm friendships. The outlook at Rome seems to be particularly promising, thanks to the tactfulness and intelligent management of Mrs. Cooper-Oakley, who is completing and expanding the work begun by Mrs. Williams and continued by Mrs. Lloyd. Theosophical ideas are fast gaining favour among the thinking classes and there has been a very considerable sale of literature. The vitality which now seems to pervade the Theosophical movement in France, and especially the branches of Paris, seems, in his opinion, to presage its ultimate wide extension.

Dr. Pascal, the General Secretary of the French Section, with the concurrence of his colleagues, has taken a commodious *appartement* (six rooms) on the Avenue Bosquet (No. 52) as the headquarters of the Section. The principal room will hold upwards of 100 persons, and its capacity was well tested to hear a *causerie* conducted by the Countess Wachtmeister and the President-Founder. Colonel Olcott during his stay in Italy and France delivered many lectures and held innumerable receptions. At the time of writing our venerable but most active President is visiting the branches in Scotland and the North of England, while other future tours are planned for him in Belgium, Scandinavia, Holland, Germany, the North of France and the West of England.

From Nice we have received a report of the Colonel's visit, from which we learn that he delivered four lectures, two in English and two in French: "Man and his Bodies," "Theosophy and what it teaches us—Karma and Reincarnation," "The Masters," and "Religions and Theosophy." The President especially delighted the members by his reminiscences of Madame Blavatsky, and Theosophic Nice is of the opinion that "il serait à désirer que chaque hiver on y vit la présence de quelques uns de ceux qui dirigent avec tant d' autorité et de succès le Mouvement Théosophique."

We have received further reports of the President-Founder's activity, and also of Mr. Leadbeater's tour in Holland, but too late for insertion.

Rome

AT Rome Mr. J. C. Chatterji has delivered two lectures on the *Mahâbhârata*, or the Story of India's Greatest War, at the Hotel Marini; the proceeds were forwarded to the Fund for the Sick and Wounded. We append the analysis of the two lectures to show the treatment of the subject:

"i. What the Hindus say about India 5,000 Years ago and its social, political and religious Condition, illustrated by Stories from the Mahâbhârata.—India's Place in the History of Man.—Invisible Causes of the War.—The contending Parties.—Apparent Causes of the War.—Mediation of the Deity Incarnate.—Fight inevitable.

"ii. On Kurukshetra, the famous field of Battle.—Review of the Armies and their Generals.—Grief of Prince Arjuna, the Commander-in-Chief of the righteous Party.—Is War always an Evil?—Vision of Arjuna.—The Fight.—Gates of India opened to the outside Nations.—Consequences of the War down to the present Day.—

How the Hindus relate the Ancient War to the British Rule and their Vision of the Future."

U.S. of America

"Our beloved General Secretary, Mr. Alexander Fullerton, of New York City, has moved to 46, Fifth Avenue, and writes that he is now established in his new and very comfortable quarters. May he long live to administer the affairs of the Section with the honesty, liberality and justice which so essentially characterise his work.

"A leading Chicago daily paper, *The Chronicle*, has agreed to publish in its Sunday edition a series of articles on the ancient religions. These articles will be furnished by Mrs. Havens, one of the most ardent and indefatigable workers in the Theosophical Society in Chicago. Much work of this kind can be done in the newspapers in America, especially in the West, as we develop more members who have the ability and time to devote to the work.

"Mrs. Buffington Davis spent two weeks in San Francisco, then visited Sacramento, and subsequently Seattle, Washington. She is to visit several other cities in the north-west, and returns to Minneapolis about the first of May. Mrs. Davis will come to Chicago for the Convention, which opens May 20th.

"Miss Houston has unfortunately been obliged to give up her work on account of illness, and will remain for the present with her sister at Redlands, Calif.

"A new branch has been formed at Omaha, Neb., by Mr. Titus, who is now working in other Western centres. He expects to return to Chicago in time for the Convention.

"Another new branch has been organised at Corry, Penn., as the result of the persevering work of Mrs. Helen S. Johnson, formerly of the Topeka Branch, assisted by a visit from Miss Walsh last autumn. Miss Walsh is still in Boston, and will probably spend the summer in the East.

"Mr. Randall, President of the Chicago Branch, is now at East Las Vegas, New Mexico, giving lectures and class lessons under the auspices of the small but earnest Branch there. He returns to Chicago at the end of April. Preparations for the Convention have already begun, the delegates in Chicago having been elected and the committees on entertainment and reception appointed."

THE IDEAL PHILOSOPHY OF LEIBNITZ

1. THE philosopher Leibnitz was born in the year 1646 and died in 1716, having lived a life of almost unparalleled mental activity in nearly every department of human knowledge. He was distinctively the father of German philosophy. It may also be justly said of this great thinker, that in his massive mind lay the seed-principles of the whole of that modern movement known as German Transcendentalism.

He very early gave evidence of precocious genius. At the age of fifteen, when he entered the University of Leipzig, he was familiar with the Latin and Greek languages, acquainted with the poets and historians of antiquity, and well versed in philosophy. At the age of twenty he had published a dissertation on philosophy, a mathematical treatise, and several legal treatises. He had a wonderful memory, what he once fairly grasped being always at his command. He was a prodigious worker, often spending whole days and nights in succession in the most severe mental studies, taking only occasionally an hour or two of sleep.

He shares with Sir Isaac Newton the glory of inventing the differential and integral calculus. His principle of pre-established harmony, teaching the perfect order and unity of the universe; his well-known theory of innate ideas, teaching the capacity of man to perceive necessary and eternal truths; and his splendid system of philosophical optimism, teaching that everything is for the best in the best of possible worlds, have had a wide and important influence on the ethical and religious thought of modern times. He easily ranks among the six greatest thinkers in the history of European philosophy—Plato, Aristotle, Spinoza, Leibnitz, Kant, Hegel.

His genius was of a very comprehensive or universal order. He was statesman, diplomatist, historian, mathematician, logician, physicist, psychologist, theologian, and speculative philosopher. Frederic the Great said of him that he represented in his single personality a whole academy of learning. There is scarcely a single problem of modern thought which was not investigated by the mind of Leibnitz, and in the treatment of which he was not, to a certain extent, the pioneer. But he was by no means a mere student and philosopher. He was a man of the world, intensely interested in all the great practical and political affairs of his time. Princes and nations were glad to avail themselves of his distinguished services, and were eager to confer upon him all possible honours. "In a large sense," as one writer says of him, "his career belongs to the history of Europe." His whole life was an unusually brilliant and successful one—perhaps largely due to his well-known unbounded optimism, by which he had allied himself with the universal Law of the Good.

From the thirty or more principal philosophical works of Leibnitz one might select these three as perhaps the most important, namely, the *Monadology*, the *Theodicea*, and the *New Essays concerning the Human Understanding*. The first unfolds his famous system of idealism and is one of the most compact and profound metaphysical essays in existence; the second, the treatise on theology, gives his views on the Being of God, the method of the divine government of the world, and the great problem of the existence of evil; and the third is an able criticism of the philosophical teachings of John Locke.

2. Leibnitz belongs to that school of philosophy known as the spiritual or transcendental, as distinguished from the sensational or empirical. Speaking generally, the spiritual or idealistic school of philosophy is characterised by four great central doctrines. First, it believes in God as divine and universal Spirit, ground of all life, all being, all phenomenal manifestation. Secondly, it recognises the existence of a spiritual and immortal ego or divine Self in man, always to be distinguished from his unreal, phenomenal self. In other words, it holds that the roots of man's being are in spirit and not in matter; that he is not in and of the dust of the earth; he is in and of God. Thirdly, the idealistic school of philosophy teaches that there are in man's

nature certain primary intuitions, or first principles of knowledge, given in the constitution of the soul—apart from experience in space and time—unfolded indeed through experience, but not derived from it, as the empiricists teach. Fourthly, this school of philosophy advocates, as a rule, the freedom of the human will—not the will of the lower, natural, sensuous man, but the will of the higher, spiritual, real man, resting in the universal Mind of God.

These four fundamental principles were, of course, characteristic of the philosophy of Leibnitz. As to the freedom of the will, he teaches that true freedom proceeds from character, the inner and essential nature of the man; and the greatest freedom flows from the largest wisdom. No soul is determined by any power outside of itself. Each soul is a little divinity in its own sphere. It is always in a state of change, desire, outreaching activity, and this perpetual change is its life. But *its own* preceding states have determined its present conditions, and these present conditions are to determine largely the future.

3. Let me now proceed to an exposition of Leibnitz's famous system of Idealism. All is mind, there is no matter, proclaims this philosopher. The underlying reality of the universe is wholly spiritual, not at all physical. Material substance having material properties—all this is but subjective appearance, illusion, confused modes of sensible apprehension. Not only are the secondary qualities of matter non-existent, but the primary as well. Extension, figure, solidity, motion, as commonly apprehended, are wholly unreal. All cosmical corporeal substance, all cosmical material laws, are phenomenal manifestations. The laws of nature are the laws of universal mind. The mighty dream-fabric of the material universe, as such, dissolves away into nothingness, and Mind or Spirit is sufficient to explain all things. To him who knows, to him who has insight, to him who penetrates within the external husk of nature, all is a system of divine and living energies.

In the philosophy of Leibnitz the ultimate atoms of the universe, instead of being infinitesimally small material bodies, are souls or living intelligences. The atoms are no longer physical, but metaphysical. Instead of having the property of extension, they are unextended points of being. The genius of Leibnitz could not rest content with the old corpuscular or atomic theory. His mathematical mind forced him to carry on the division of the atoms to infinity. In this way he saw that the atoms must lose the property of extension altogether and retain only the property of resistance. In other words, they resolved themselves into centres of force. Their extension in space was reduced to zero. This dynamical solution of the problem of matter has been a favourite one among our modern physicists. It has been insisted on by Boscovich, Faraday, Spencer, and many others. But Leibnitz saw into the heart of reality more deeply than this. He saw that the essence of the cosmical atoms was not only force, but intelligent force. He saw that they had an infinite depth of inner life, that they contained potentially, or coiled up within themselves, the supreme attributes of Mind. While he took away from them the dimension of extension in space, he gave back to them a new and wonderful dimension in the direction of pure metaphysical Being. These ultimate spiritual or metaphysical atoms, these soul-entities filling the universe, Leibnitz called *monads*.

In modern times the two eminent German philosophers, Herbart and Lotze, have advocated, with certain special modifications, this same kind of idealism taught by Leibnitz, namely, the idealism of the metaphysical monads or spiritual atoms.

Let us now consider more particularly the nature of these metaphysical atoms of Leibnitz. They are, of course, without position or distance from each other. For us only is there the appearance of an aggregate or extended mass. The monads themselves are immaterial, unextended, invisible, and imperishable. Their number in the universe is infinite, and no two of this infinite number of monads are precisely alike. They are endlessly diversified, as are the blades of grass, the leaves of the tree, the pebbles on the shore. The differences characterising these monadic entities arise from the fact that they are at different stages of evolution. Ranging from the lowest to the highest, they are all on the march up the royal heights of knowledge and power. Striving ever after a larger and more perfect self-realisation, in this way they enter more and more completely into an understanding of the universe and God. All changes, unfoldments, progress, take place, not through external influences, but only through internal energies—through the splendid potentialities of being resident in the nature of each monad.

There are inherent in the nature of every monad, according to Leibnitz, two very important faculties or powers of mind. These are *perception* and *appetition* or *desire*. The faculty of perception means the faculty of knowledge, means the capacity to unfold gradually the inner potentialities of one's being. Perception does not always, however, imply *conscious* intelligence. The intelligence may be merely potential, unmanifested, ready to be evolved. It may exist in the form of unconscious or subconscious mind. Perception, in the philosophy of Leibnitz, may be defined in another way. It is that power, gradually unfolding in the monad, of representing in itself, or mirroring, the whole universe. There is an infinite number of grades of perception, ranging from the lowest to the highest. In the highest grade of monad to which all are tending, perception becomes clear, and all confusion disappears. Knowledge then becomes rich and royal and universal. In this system of philosophy, it is to be especially noted that there are far higher and nobler spiritual monads or intelligences than human souls. They range upward from man to God, the supreme and perfect Monad of monads. In other words, there is no break in the splendid continuity of life and being in the universe. This is a most suggestive and far-reaching idea of our philosopher, and is doubtless profoundly true. It is most reasonable to believe that in this mighty universe of God there are innumerable planes of being, each the home of its own special order of intelligences, and that there are beings as far above us in powers of mind and heart as we are above the lowest forms of animal and vegetable life.

But that other faculty of *appetition* or *desire*—what of its nature? It means an endless longing and striving after progress, unfoldment, attainment. All monads, all created substances, are, in this philosophy, active and not passive. Activity, energy, striving, growth—these constitute the very essence of all monadic entities. The name substance cannot properly be applied to that which is passive and inert. The whole Leibnitzian philosophy is an exposition of *dynamism* in the universe.

Here we have before us a magnificent system of evolution—anticipating the great modern doctrine of evolution as taught by Darwin and Spencer. And the theory of Leibnitz was strongest in the very points where the Darwinian theory is weakest, namely, in the recognition of the inner, potential factors of growth and development. The Leibnitzian evolution is from within outward, from interior fountains of causation, or potentialities of being, which are all-determining. The Darwinian system of evolution lays far too much stress upon the outer factors, the external modifying conditions. The laws of heredity, variation, the struggle for existence, and natural selection, are not the real causes of growth, unfoldment, evolution; they are simply the conditions through which the inner spiritual energies of the cosmos realise themselves in space and time. And the best scientific thought since Darwin is recognising more and more the importance of that great principle for which Leibnitz contended, namely, that all that which has been evolved in manifestation was first involved in Being, and that an inner divine intelligence has directed the whole stupendous process of human and animal development. The philosopher often sees more deeply into the heart of reality than the scientist, because the latter concerns himself chiefly with those outer phenomena which lie in the realm of effects, not in the realm of causes.

Profoundly significant is that unique doctrine of Leibnitz that each individual monad mirrors in itself, or represents, though imperfectly, the whole universe of reality. A most wonderful conception is this! How grandly it exalts the nature and dignity of the soul! Each soul is a centre of all things, a microcosm or little universe. In it is contained ideally the perfection of the Whole. All that ever has taken place in this vast cosmos, all that ever will take place, may be clearly read in each particular monad by him who has the power to see things as they are. All that the various monads perceive dimly and confusedly, God, the supreme Monad of monads, knows with perfect clearness and distinctness. Were it not for the passive, the imperfect, the material element in the monads, each would be a God. But in this case there would be no organic unity, no reciprocal influence or connection among the monads, no universe of growth and progress. As at present constituted, there is the greatest possible unity plus the greatest possible variety in the mighty spectacle of creation. "The soul," says Leibnitz, "would be God if it could enter at once and with distinctness into everything occurring within it." But it is necessary "that we should have passions which consist in confused ideas, in which there is something involuntary and unknown, and which represent the body, and constitute our imperfection." In other words, it was thought best, in the eternal wisdom of God, that there should be a stupendous system of cosmical evolution—the gradual unfolding to consciousness of that sublime reality which is at the heart of all existences.

According to the ideal philosophy of Leibnitz, matter, motion, space, and time are only phenomena. They are not absolute realities. Are they then wholly non-existent? Are they no more than passing dreams or empty illusions? Have they no reality whatsoever? Yes, certainly, they have *relative* reality. They are real enough on the plane of the senses. They are real enough as modes of consciousness—as our present, imperfect interpretations of that which is spiritual and eternal. Space, time, matter, and motion are relatively real, but not absolutely real. Like Berkeley and the great idealists generally, Leibnitz would maintain that the reality of sense phenomena consists in their steadiness, orderliness, and coherence. There is a magnificent cosmical order depending on the universal Divine Intelligence and Will. But metaphysically, in the absolute sense, in the last analysis, from the Divine stand-point, all is mind, there is no matter. It would be well, I think, for the disciples of the New Philosophy of Health carefully to observe this philosophical distinction between relative and absolute reality, and it would save them much confusion of thought and popular misunderstanding.

When these astounding theories of Leibnitz as to the ultimate nature of the cosmical atoms were first given to the world, about two hundred years ago, they must have been received as the wild speculations of a metaphysical dreamer, utterly unworthy of credence by all sane men. But the strangest thing about it all is the fact that modern science is now beginning to confirm, in a striking way, the precise contention of this eagle-eyed philosopher. The best scientific thought of our time is coming rapidly to the conclusion that all matter is ensouled. It is coming, in other words, to regard the ultimate chemical atoms and molecules as psychical in their nature, that is, as endowed with sensation, capable of feeling each other and responding to mental stimulus. This is the view of Ernst Haeckel, sometimes known as the great modern scientific materialist. This theory has also been advocated by W. Max Wundt, greatest of living German physiological psychologists, who emphasises greatly, however, the psychical factor, rather than the physical, in the nature of the atoms, thus approaching more nearly the thought of Leibnitz. Very much the same view was held by Professor William Kingdon Clifford, who originated the conception of *a universe of mind-stuff*, and also by the late Dr. George J. Romanes, the eminent British naturalist. According to this interpretation of the ultimate constitution of matter, which I am now considering, the atoms are psychical and the cells are living intelligences.

Professor Tyndall may have been right when he said some years ago that every form and quality of life were contained potentially in matter. But this could be only because the primal cosmic substance is essentially mind, containing all the potentialities of mind.

In the coming century science, in the course of her tireless investigations, may take one further step in this direction of idealism. She will probably discover, through her subtle experimental processes, that all the ultimate cosmical atomic entities are not merely ensouled, but that they are souls, in other words, metaphysical monads. Of course, in this case, we should have no material universe at all, save in appearance. We should have only one infinite ocean of Life, one boundless universe of spiritual reality—just such a universe as Leibnitz conceived to be the true and only one.

The eternal reality of spirit and the essential unreality of matter have been taught by the world's greatest thinkers in all ages. This is the teaching of the ancient and venerable Vedânta philosophy of India. This is the teaching of the subtle psychology of the great Gautama Buddha. Consciousness is all. Matter in all its phases is purely phenomenal, manifesting that supersensuous essence which is rational or spiritual. The eternal reality of spirit and the essential unreality of matter have been taught by Parmenides, Plato, and Plotinus; by Spinoza, Berkeley, and Emerson; by Kant, Fichte, and Hegel.

In this philosophy of Leibnitz there are certain spiritual correspondences, answering to certain material properties and laws. In the outer world of phenomena there is extension; in the inner noumenal world there is the perfect continuity of the monads. In the outer world of physics there is motion; in the inner world of the monads there is that ceaseless energy or activity which constitutes their very essence. In the outer material realm there is resistance or inertia; in the inner spiritual realm there is passivity or absence of complete activity, arising from lack of true knowledge. In the outer world of shadows we find resistance or impenetrability as a property of bodies; in the inner world of substances and realities we find the endless persistence or individuality of the monads. In the outer world is space; in the inner world is the ideal relation of co-existence.

Let me here repeat and summarise some of the main positions in this Ideal Philosophy. The underlying reality of all matter is spiritual intelligence. Its phenomenality arises from our inability to apprehend the entire spiritual or metaphysical character of the cosmos. That which is apprehended by the monad in a confused and passive manner constitutes its body. The material world, considered as passivity or imperfection of development in the monads, is not absolutely opposed to spirit, but is rather the infinite potentiality of spirit, capable some time of realising its sublime spiritual quality, activity, and divinity, now simply lying latent or unrecognised.

What a magnificent and inspiring thought is this of Leibnitz, that there is no point of so-called space which does not represent, in a profound and true sense, the entire universe of reality, activity, and knowledge! In what a world of glory are we living and we do not know it! What we already apprehend is as nothing compared with that which is. We are not determined by our environment; we create our own environment. Such as we are at any stage of our unfoldment, so is the appearance of the universe to us. In us, in deep reality, are the fountains of causation; in us is all the power there is. Remove the veil of "mâyâ," or ignorance, remove the passive or material element from the consciousness of the monad, and the one infinite universe of reality stands revealed, the one infinite Life of God is realised.

The correspondence between this philosophy and some of the more radical teachings of the New Philosophy of Health is perfectly evident.

It ought also to be said here that Leibnitz anticipated all that is most vital in modern psychological researches into the nature and influence of the *subconscious mind*, wherein, as he clearly saw, rests the larger part of our mental life. The subconscious mind, in the philosophy of Leibnitz, was the realm of the *petites perceptions*—that half-conscious, half-illuminated, yet infinite, background of the human soul. Through this mind we are, as he taught, connected with all parts of the universe and receive impressions from all. These are his words: "Each soul knows the infinite, knows all, but confusedly. As, in walking on the sea-shore and hearing the great noise which it makes, we hear the individual sounds of each wave, of which the total sound is composed, but without distinguishing them, so our confused perceptions are the result of the impressions which the whole universe makes upon us. It is the same with each monad." Again he says: "It is through these minute latent perceptions that the present is big with the future and loaded with the past; that all things conspire together; and that in the smallest substances eyes as piercing as those of God might read the whole series of events in the universe. . . . These unconscious perceptions also mark and constitute the individuality of each person, through the traces which they preserve of his former states as connected with his present being; and they might be observed by a superior intelligence, even when the man himself had no express remembrance of them."

In these exceedingly suggestive ideas of Leibnitz we may be able to find a very good explanation of some of the mysterious psychological phenomena of *multiplex personality* of which we have heard so much in recent times. Furthermore, if each ego has within itself a more or less imperfect knowledge of all its past experiences through evolution, and indeed of all that has ever taken place in this vast universe, then a great flood of light is thrown upon the phenomena of Modern Spiritualism. It may readily be seen, I think, how the psychic or medium may obtain very much, if not all, of her knowledge without the aid of the returning spirit friends. It should also be observed that this doctrine of Leibnitz as to the existence of the unconscious or subconscious perceptions has anticipated, to a large extent, certain well-known modern researches into the nature and phenomena of the so-called *subliminal self*. What is this subliminal self but that vast background of our existence which lies beneath our ordinary waking consciousness, and by which we are connected with the whole universe of reality?

According to the Leibnitzian philosophy there are three great classes into which the monads may be divided.

The first class compose the so-called material objects. The consciousness of these lower monads is dormant. Therefore material objects seem to manifest only physical properties. The monads composing them are very undeveloped.

The second class of monadic entities are those composing the souls of plants and animals. The consciousness of these is indistinct, but not dormant. They are all marching on toward the higher and clearer consciousness of men. This strange doctrine that plants have souls is now practically accepted by modern science—the psychic difference between plants and animals being recognised as simply one of degree. This was the precise idea of Leibnitz.

The third class of monads, much more highly developed, constitute the souls of men. These have at length arrived at a clear and distinct consciousness and have become capable of manifesting the nobler and diviner faculties of the human spirit. And yet even now, at this stage of our development, we are but infants as compared with the grandeur of our true being

—the as yet unrecognised capacities of the Self. St. Paul was right when he intimated that we are to be filled unto all the fullness of God. All good things indeed are ours now.

Having considered the nature of the central souls of the plants and animals, what now shall we say of their bodies? It is the teaching of Leibnitz that the bodies of all plants and animals are composed of myriads of inferior, that is of less developed monads, all obeying the behests of the supreme, coordinating principle, the soul of the organism. Just so with the human body. It, too, is composed of myriads of monadic entities collected about the spiritual ego, which is the true man. These inferior monads are arranged into groups or systems, each system having its own governing intelligence. Each organ of the human body is such a monadic system, dependent on and subserving the interests of the general organism. Each organ forms a little kingdom with its king, co-operation being secured by *the pre-established harmony*—the order and unity of the cosmos. Herein are set forth some of the profoundest mysteries of biology, physiology, and psychology. Modern scientific researches are tending in this same direction indicated by Leibnitz, whose views, I have no doubt, will yet be fully confirmed, as they have been in so many other instances.

It must not be supposed that this grouping of inferior or undeveloped monads about the central souls of men and animals to constitute their bodies is a grouping that exists in outward space. It appears to be spatial and extended to us. But we must remember that both space and time are but modes of mortal consciousness—our ways of apprehending the invisible realities and their interrelations. That every portion of matter is filled with souls or monads means that there is an absolute continuity of spiritual principles. So also, when it is said that the central soul of a plant or animal is the governing intelligence in that body, the meaning is that this control is not immediate and direct, but mediate—through those eternal laws of correspondence which have been inwrought into the universe.

The philosophy of Leibnitz favours the doctrine of *reincarnation*, as taught in ancient and in modern times. He holds that all souls or monads, whether belonging to the mineral, vegetable, animal, or distinctively human kingdom, are as old as the world. They eternally exist as souls in the cosmos. Birth and death are but changes in their states or conditions. No souls are ever newly created through any of the ordinary means of production. At death our bodies are merely resolved into their component parts—the elementary monads. These ultimately form new compounds, passing through higher and higher stages of existence, in accordance with the eternal laws of progress. The souls or central monads of human beings, before arriving at their present advanced condition of rational self-consciousness, have passed through a long and unbroken series of inferior orders of being. "I believe," says Leibnitz, "that the souls of men have pre-existed, not as reasonable souls, but as merely sensitive souls, which did not reach the supreme stage of reason until the man whom the soul was to animate was conceived." After the dissolution of our present bodies, our souls, according to this philosophy, will pass successively into other corporeal forms, carrying with them higher energies, larger and nobler thoughts and aspirations. Lying latent in each soul are always the dim, subconscious memories of all it has learned and experienced in its previous earthly lives. Ultimately all this dimly perceived past will become clear and open to our conscious understanding. So the soul ever ascends through that infinite scale of being whose goal is universal consciousness—godlike power and freedom. From unconscious inorganic substance, through countless eons of time, to celestial cognition—absolute love and wisdom. Such is the law. All this last is the precise teaching of Modern Theosophy.

All spiritual being is in man—that is Emerson. The human spirit represents the Infinite Spirit—that is Leibnitz. All truth is in the soul of man—that is Browning. God and man are one—that is the thought of Jesus. "Thou thyself art that ocean of light and love, infinite, absolute and eternal"—that is the essence of the Vedânta philosophy. We have a perfect right to say: I am wisdom: I am love: I am freedom: I am power: I am in and of Universal Being: I am one with the eternal Law of the Good. By using these sublime affirmations of spiritual reality understandingly and persistently, in the face of all appearances to the contrary, the soul grows rapidly into the realisation of its divinity—including its health or wholeness, happiness, and true prosperity. Such is the teaching of the New Philosophy of Health. It has brought out a principle just here—that of *ideal suggestion*—which is of the most profound and far-reaching significance; a principle whose general application will do more to moralise and spiritualise the race, elevate it in the scale of being, and bring it into its true dominion, than a hundred other agencies combined.

E. M. CHESLEY.

(TO BE CONCLUDED)

THE STORY OF LÎLÂ

SUMMARISED FROM THE UTPATTI-PRAKARAṆA OF THE YOGA VÂSIṢHṬHA*

[THE very instructive, but also at times very obscure, story which is here given, can scarcely be followed at all without a few hints. First, it must be understood that a "universe" exists only in relation to those who belong to it, *i.e.*, to those who, being formed of the same materials as itself, are able to respond to the vibrations of which it consists. To them the universe is "existent" and has "form." To all others it is "non-existent" and "formless." Universes interpenetrate each other, but each is "enclosed" from all others by virtue of the limitations of the percipient beings belonging to them. As all of the physical universe that a man perceives is enclosed in the small space of his eye, so is the whole physical universe enclosed within the eye of percipiency common to all consciousness related to it. The universe of the astral plane exists and has form for the inhabitants of that plane; to them the universes of the physical and mental planes are non-existent and formless. So with each plane in relation to the others. By the highly developed inhabitant of the higher mânasic levels the different planes can be called into visibility, and then the physical plane, by reason of its limitations, appears as the smallest and most restricted, a mere "corner" of the vast thought-universe.

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* See the June and July numbers of this REVIEW (vol. xxiv., pp. 364 *sqq*. and 420 *sqq*.), and also the November and December numbers (vol. xxv., pp. 243 *sqq*. and 347 *sqq*.), and the March number (vol. xxvi., pp. 37 *sqq*.).

Secondly, the universe consists of thought-stuff, Âkâsha, of vibrations of consciousness. It is the Idea of its Logos—nothing more. All types of matter are modifications of the Âkâsha, and consist of slower and smaller vibrations of it in a descending series. Thirdly, Time and Space represent the conditions imposed on our consciousness by the Logos. If He is thinking ideas in succession, we are conscious of time and see evolution; when He thinks of the whole simultaneously, the worlds roll up, and time is not. We measure time externally by the response of consciousness to the slow and small vibrations that impress us as "physical matter," but when we change our perceptive capacity, time changes with it, *e.g.*, we may experience years of astral consciousness in a moment of physical time. Fourthly, according to our perception so is our sense of "reality"; that is "real" to us, to which our consciousness at the moment is responding.

These general ideas must be kept in mind in reading the story of Padma and Lîlâ, as a knowledge of them is taken for granted throughout.

The life-story is on three planes, the physical, the astral, and the mental. The opening scenes are on the astral, whereon have been built, by the action of desire in a previous physical state, all the fair surroundings of the joyous existence of Padma and Lîlâ. The story opens in "Summer-land," and Padma and Lîlâ are in full enjoyment of the astral life, surcharged with passionate emotions, tasting all the delights longed for by Vasiṣhṭha and Arundhatî—their former selves—on earth.

Additional notes in brackets are added through the story as hints to the careful student to guide him through the intricacies of the maze.—A. B.]

There reigned once on the earth a king bearing the name of Padma. Lîlâ was his queen. Great was the love between them. In parks and forests, groves and leafy arbours, beds of flowers and houses made of tender creepers, in royal palaces and artificial lakes, on mountains covered with the sandal-plant and full of the voice of the cuckoo, amid dark woodlands, and in open glades and smiling lotus-beds and trees fruit-laden, amongst bright waterfalls and showers of sparkling spray and slabs of crystal, they day after day enhanced their mutual love and happiness with enjoyments tender and refined, with stories, games and riddles, poems, recitations, dramas, scenes of town and country, wreaths of flowers and gems and graceful ornaments, swings made with strings of flowers, journeys by boats, horses and elephants, sports in the water, song and dance, and dalliance and the luxuries of music from the Muraja and the Vîṇâ.*

Long years passed away in these enjoyments, and then a care shadowed the beautiful brows of the queen. "Dearer to me than life is my husband," so she thought. "How may he become immortal? How may I remain for ever with him? So shall I endeavour, with Japa and with Tapas,† that never shall my husband's face fade from my sight."

And she consulted with the aged Brâhmaṇas, aged with knowledge, aged with Tapas, aged with many sciences. One answer only they returned to her with one consent: "All else may be attained, O Lady! A mortal body never may be made immortal."

With aching heart did Lîlâ ponder this. She thought: "If I die before my husband it were well, and I were free from pain. But should he die before me, then shall I do so that his Jîva may not pass out of the limits of this palace."

With this resolve she made Upâsanâ‡ of Sarasvatî, and, unknown to her husband, worshipped her in the ways laid down by the Shâstras. By hard austerities and strong self-discipline she pleased the Goddess of Speech and Wisdom, and the Goddess appeared to her and spoke: "I am pleased with thy unbroken Tapas and thy Bhakti to thy husband. Name the boon thou seekest."

Lîlâ answered: "O Mother of the worlds! Thou that dispellest the gloom of the heart as the sun the gloom of the outer world! if Thou art pleased with me, then give me this—that if my husband die before I pass, his Jîva may not quit the limits of this palace. And give me this also, that when I pray to see Thy holy form, I may have sight of it and be not disappointed."

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* Indian musical instruments.

† Repetition of mantras and penance

‡ Worship.

"So be it," said Sarasvatî, and disappeared.

The wheel of time rolled on and what the queen had feared did come to pass. They brought to her one day that much-loved body of her husband wounded to the death in a great battle with unrighteous kings who had invaded the country wrongfully and been defeated, but at the cost of his own life, by Padma. Sad was the state of Lîlâ to behold him. Now crying and now silent with despair, like one demented, shrinking like the Nalini* flung out of its water-basin, fading like the lamp flame fallen from its feeding-cup, she came near unto dying too.

Sarasvatî had pity on her plight and came and said: "Take thy husband's body, Child! and lay it on a heap of flowers. The flowers shall not fade, nor shall the body. His Jîva shall not pass out of this palace, and he shall rise again to give thee joy!"

That rain of tender words revived the dying Lîlâ as the first showers revive the dying Shaphari,† in the lakes dried by the summer sun. She hastened to obey these orders, and at the middle of night, sitting beside the corpse, she sought again with her whole soul the feet of the bright Goddess. Sarasvatî appeared and Lîlâ asked her: "Where is my husband, Mother? What is he doing? Take me to him. I cannot live without him."

The Goddess said: "O Child! there are three spaces, the Common one, the Chittâkâsha and the Chidâkâsha.‡ The last is subtler than the other two. That which thou seekest, being composed of sheaths of Chidâkâsha only, can be seen and felt though non-existent (to thy present view) by meditation on that Chidâkâsha. That which lies midway in the passage (swift as the wink of the eye) of Savṁit,* from one place to another, that is Chidâkâsha. If thou canst fix thyself in the contemplation of that to the obliteration of all other ideas, then shalt thou attain without a doubt the state Sarvâtmaka,† that is the underlying basis of all. This state is not realised except with the total non-existence of this Jagat.‡ Thou shalt realise it by my favour."

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* Lotus.

† A kind of small fish.

‡ Âkâsha in which intelligence works and that modification of the Âkâsha which is the medium of mind.

[The three spaces are the three worlds, physical, astral, and mental; all are formed of mind-stuff, but the third is subtler than the others, and in its nature more akin to that in which the creative Consciousness works than are the other two. Padma had passed on to the mental plane, and was ensheathed in the matter of that plane. If Lîlâ would find him she must free herself from the denser matter in which she was herself ensheathed, and then she would become conscious of, because responsive to, his world, and would again be in his presence. She accordingly, we find in the next chapter, entered into meditation, and left her astral and mental bodies; clothed then in the Kâraṇa Sharîra she could range the mental plane at will.]

The Goddess disappeared with this and Lîlâ passed with ease into the state of Nirvikalpa Samâdhi.§ As a bird its cage when the door is opened, she left behind her body and Antaḥkaraṇa|| and there in the space enclosed by that same palace she saw her husband seated on a throne high in the midst of thronging chiefs, receiving embassies and messages, directing state affairs and wars and expeditions, listening to Veda chants and music, honouring Ṛishis, and ordering the building of new forts and cities. She saw in his great court and all about it old faces, the faces of those she used to see in her other body in the capital of the living Padma. She also saw new faces she had never seen before. She went into the court and wandered about in it; but none present there saw her, even as the inhabitants of a city imagined by one man are not seen by another man.

She saw her king, not of the age of the Padma-body that died, but youthful as at twice eight years. And passing out of the court she saw the light of the noonday sun, and towns and rivers, hills, valleys and mountains, all owning the sway of the king. Later on she saw a sky filled with moon and stars and planets.

Seeing all these things she suffered great perplexity and

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* Consciousness.

† All-inclusive.

‡ World.

§ Consciousness whence concrete ideas have vanished.

|| Lower mind.

wondered: "Are they all dead, the citizens of our earthly capital?"*

Then, with the help of Sarasvatî,† she found herself again in a moment in her palace, and saw all there as it had been before.‡ Hastily she roused her sleeping attendants and bade them summon the ministers, and call together all the king's court as usual in his lifetime. They came, and she saw them all alive, and was much pleased. But her perplexity and wonder grew the greater. "Unaccountable is this Mâyâ," she thought. "Our citizens are there as well as here. And parks, and groves, and hills, too, are there in the very image of these I behold here. Even as scenes exist without as well as within a looking-glass, so it seems creation lies within as well as without the mirror of Chit. Which of the two Sargas§ is false and which is real? I shall ask Sarasvatî."

And the Goddess of Speech came at her prayer. "O Mother of the worlds!" Lîlâ exclaimed on seeing her, "Thou hast set the laws that guide them! Why sufferest Thou that I should be in such unrest of mind? The Great Ones cannot bear that the weak and deserving of pity should suffer pain. Tell me, then, which of the two worlds that I have seen and see is false and which is real?"

Sarasvatî: "Tell me first, my friend, what thou callest real and what false."

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* [Padma is now in Devachan, and has created the world in which he is living. He has peopled it with all the figures of his past, and is living actively his royal life, the astral experiences having by no means extinguished his longings for it. Lîlâ is invisible, for no external habitants of the mental plane affect the devachanic consciousness, the world of which is limited to the forms it can itself produce. Later we shall meet the thought-form of Lîlâ herself as consort of Padma. Lîlâ's perplexity as to the dwellers in Padma's world may be shared by the reader; how far were they "real"? The answer is that they were more "real" than their astral plane or physical plane copies. We never know in the three lower worlds more than the thought-form we create of our friend; how much of our friend animates that thought-form depends on two things—his own stage of development and our power of response to him. The more of him we can answer to, the more of him will vitalise our thought-form, but till we reach the buddhic plane we cannot know him as he is. Any number of thought-forms may be vitalised by an Ego, as rays of one sun may illumine many vases; as much of his life as the form can contain and transmit shines through it. It has been observed in Devachan that an Ego embodied on earth may be working actively in the thought-forms inhabiting the "closed worlds" of many inhabitants of Devachan.]

† Pragnyapti-bodhena is the original Sanskrit expression. It might also mean, "owing to the awaking of knowledge," but this would have no special significance here, and the commentator follows the other interpretation.

‡ [She returned to her mental and astral bodies.]

§ Worlds, creations.

Lîlâ: "As I am sitting here, O Goddess! and Thou art there, this I think is the real world. And that where my husband now is, that is the false, because it is empty and occupies not any time or space."

Sarasvatî: "Thou wouldst say that that world is a fanciful copy of this; that this is in some way the cause of that. But how can a false effect flow from a true cause? Effects are not dissimilar to their causes, and if this world were the cause of that, then that would partake of the nature of this."

Lîlâ: "But is it not so, Mother! that effects differ from causes? The lump of earth can hold no water. But the jar made from that earth will do so."

Sarasvatî: "An effect which proceeds from a cause with the help of instrumental causes may show some difference from that cause. Say, then, what things of this world were the causes of that other world of thy husband's? It seems to me that all the things of that world were born of the elements belonging to it. If these components had gone there from this world, how would this world be here now? What, too, supposing that this world was the cause of that, could be the other helping causes in such case which would help to make it different from this? The instrumentality that arises even in the absence of other causes is not different from the first cause (*i.e.*, belongs to that first cause itself, which is therefore material and efficient as well as instrumental cause). Such is the experience of all." (This identity of all the various kinds of causes in one cause occurs only in the single case of Paramâtman.)

Lîlâ: "May it be that the memory of my husband took that dense and solid shape? I think that memory was the cause. And this world is the cause of that memory."

Sarasvatî: "My Daughter! as memory is of the nature of Âkâsha, so too is what is born of that memory. The world of thy husband, though 'experienced' by thee, was only Âkâsha. But while thou wast in it, was it not to thee as real as this is now? Didst thou not see that world broad-based in space? Didst thou not see that night succeeded day there even as here?"

Lîlâ: "This world, too, then, may be like that world of my husband's—all composed of the Âkâsha of memory?"

Sarasvatî: "It is even so. And as that false world of thy husband is to thee, so too is this world to me."

Lîlâ: "Tell me how that formless world* of my husband was born out of this."

Sarasvatî: "There is a world-system somewhere in the expanse of Chidâkâsha. In some far corner of that system lies a town nestling midst woods and streams and hills, and in that town there dwelt a Brâhmaṇa with his wife. The pair were named Vasiṣhṭha and Arundhatî, though different from the Ṛishi and his wife. Once the Brâhmaṇa sat on the top of one of the neighbouring hills and saw the king of the country pass below with a great and gorgeous train on a hunting excursion. He saw all that magnificence, and forthwith rose the thought within his mind: 'Happy is the sovereign. All joys attend on him. How may I attain those joys?' Cherishing this wish within his mind, but still not deviating from the path of righteousness, the Brâhmaṇa passed into old age and thence to death.

"His wife, too, like thee, had sought in vain for immortality for her husband, and failing there, had prayed to me and gained boons like the ones I gave to thee. And thus the Brâhmaṇa after death became a glorious king, with broad domains, yet all confined within the walls of that small house in the nameless town. His wife, too, bearing not that separation from her husband of her lifetime, cast off her body, and in an Âtivâhika† body went to him as loving rivers go unto the ocean.

"Eight days it is now since their death, and the house and the town are all existing. And yet thou art that wife, O Lîlâ! and that Brâhmaṇa Vasiṣhṭha was the Padma thou bemoanest now. One illusion giving birth to others, unreal in reality from the standpoint of the Self, but all too real to the view of those that are within it and within its grasp."

Lîlâ heard in wide-eyed wonder and exclaimed: "O Devî! Thy words may not be false, and yet how may this be? The Jîva of the Brâhmaṇa within the walls of his small house, and we the monarchs of far-stretching lands, forests and mountains! The maddened elephant confined within a grain of rye! The mosquito competing with a host of lions and defeating them! The Meru mountain hid in a speck of pollen and swallowed by mistake by an infant bee! Explain Thyself, O Devî! and bear in Thy great patience with the slowness of my weak mind."

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* [Formless to her now that she had returned to the astral consciousness.]

† "Âtivâhika" means composed of those elements which carry onwards (vahanti) the Jîva after the death of the body. But it seems to be used in the text in different places to mean different bodies, correct knowledge about which belongs only to occult science.

Sarasvatî: "I tell thee no untruth, my Daughter! If we ourselves did break the great ordainments, who else would observe them? It is true that the old memory of you both was broken and re-appeared in another form. Even as the things of the waking consciousness become during a dream, so do the things of life become after death. It is true I say that all thy wide dominions are confined within the walls of that small house. In the consciousness of Âtman,* worlds within worlds lie concealed in each Paramaṇû.† Doubt this not!"

Lilâ: "The Brâhmaṇa died eight days ago, Thou sayest, but many years have passed over our heads! How may this be, O Mother?"

Sarasvatî: "As Space has no real dimension, so Time has none. As all this appearance of an extended Universe is mere Pratibhâ, mere consciousness, mere imagination, so also the appearance of Time, from a Kshaṇa to a Kalpa‡ is mere Pratibhâ. And even as in dreams so in the case of dying, the Jîva after passing through the swoon of death, forgets his preceding condition and awakes into a different set of appearances, with different times and spaces. A single night became twelve years to King Harishchandra. Hopes deferred make years of single days."

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* Chidâtman.

† Atom.

[Every atom retains every experience through which it has passed, *i.e.*, retains the vibratory potency evoked by such experiences; therefore to the Âtman as intellect an atom contains in each of its sheaths the worlds in which it has been functioning, and these may be seen reflected in, or recreated by, it, at any moment. Looked at with astral senses *by the Chidâtman*, the astral world it had experienced would be seen in it, with mental sense the mental world, and so on. The change of percipient sheath would cause a feeling of transition.]

‡ An instant to an age.

[The Jîva commencing its experiences in the physical life originates in the Divine Idea. "Super-consciousness" would more accurately represent the fact than the pair of opposites, consciousness and unconsciousness.]

Lîlâ: "What memory was the cause of the creation wherein the Brâhmaṇa and his wife had their home?"

Sarasvatî: "The memory of Brahmâ was that cause. The Final Cause is the Idea in the Mahâ-Chit, the Supreme Consciousness (or Unconsciousness) wherein cause and effect are one."

Lîlâ: "Not without much application may this be well understood, O Goddess! In the meanwhile, if thou thinkest fit, take me to the town where the Brâhmaṇa and his wife were dwelling."

Sarasvatî: "Abandon then this body that thou wearest, by resting on the consciousness that has withdrawn itself from all objects."

Lîlâ: "But why may not other worlds be visited in this same body?"

Sarasvatî: "The formless worlds assume form to the corresponding consciousness. Even the worlds created by the imagination of the man cannot be seen by that man's physical eye."

Lîlâ: "And shalt thou go there in the same body that thou wearest now?"

Sarasvatî: "Yes, for mine is already a Manomaya Deha (mental body).* Thou too couldst make one with long practice. Nothing is accomplished without practice."

After this conversation beside the corpse of Padma in the closed room, filled with the fragrance of the flowers on which it was reposing, the two entered into Samâdhi, holding their bodies motionless like statues carved in stone. Casting off all consciousness of outer things they retired into themselves like Kumuda-flowers at the end of day, and became motionless like the white clouds resting against a mountain-peak in the absence of the breeze.

Then they rose into space, stretching through endless millions of Yojanas, the Goddess in her own old form, and the human in a Gnyân-body† suited to that experience.

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* [A Mâyâvi-rûpa, formed at will by the trained will out of mental matter, and capable of being changed and adapted to varying conditions by the same will. A Deva or Devî normally uses such a body, when functioning in the three worlds, but a high Devî, such as Sarasvatî, would have the Gṇyân body spoken of later, and the Manomaya Deha she speaks of would be put forth from it.]

† [Knowledge-body. A kosmic body formed by the aid of Sarasvatî. Occult students will recognise its nature from the experiences related, and the hints given in a later note.]

NOTE.—The text summarised in the above chapter is very difficult to follow because in it metaphysic loses its preliminary character of theory, and in combination with psychic matters appears as a practical occult science of which the lay world has no knowledge. This difficulty occurs again and again throughout the text, and the reader should carefully bear in mind that the present English abstract can in no way claim a certainty of accuracy in the summary of these portions, such as it does in dealing with the mere descriptive or narrative portions. The reader should himself undertake further research and satisfy himself independently if he is interested in the subject.

A HINDU STUDENT.

(TO BE CONTINUED)

THE PSYCHOLOGY AND PHILOSOPHY OF THE CHRISTIAN MYSTIC ROSMINI

AMONG the modern contemplative Orders in Europe there is one in the Roman Church which holds the unique position of having been founded and organised by a man who was first a thinker and then a saint.

St. Dominic, St. Francis and St. Benedict were saints and presumably men of thought, but they were not intellectual giants, they belonged rather to the old order of the seer and the prophet, to the day when a man needed not to be learned in order to recommend saintliness.

The modern spirit demands, as Prof. Caird says, that the saint should also be a man of the world, and that the prophet should show the logical necessity of his vision.

And in the attempt to fulfil this demand of the age, the Order in question, that of the Brothers of Charity founded by Rosmini (in 1839), stands alone as the work of a man who was a philosopher, a politician, a social reformer, a metaphysician and finally a mystic.

He worked out his Philosophy and then his Theosophy,* which was to be the keystone of his Theology, as guides to a religious career, and having formulated a complete system of Psychology† which is admitted as an epoch-making work even by those most bitterly opposed to the rest of his system, he devised an Order to live out in practice the ideals he had theoretically established—an Order, he says, "for the training of teachers, especially priests, in holiness, love and wisdom." "Light and love—distinguishing subtlety and combining force, and the balance of the two in the infinite joy of contemplation."‡

Believing as he did that the active and the passive are two aspects of but one thing, the convex and concave of one curve, that all logic and philosophy are religious sciences, and that religion must be based on perfected logic, he aimed first at the perfection of the individual by the contemplative way; that is by the harmonising of the man of perceptions with the man of intuitions, and by assiduous activity in works of love to satisfy the two great needs of the human heart—the desire for perfect repose of mind and for the fullest self-expression of a perfected nature.

There is of course in the bare theory of these ideals nothing that is not in every contemplative Order, but the rare learning which Rosmini used in laying his foundations, has attracted and held many not of his Church, who only regretted that his field of speculation should have been to some extent limited by the dogmas of his Faith; while the depth of his researches into psychology, the power that he places within the reach of the individual by opening to him the doors of his own intuitions, have made his bitterest enemies to be those of his own Church, who, holding as they do that the masses of humanity are to be governed and mistrusted rather than liberated and enlightened, have charged him with heresy after heresy, and still continue to throw the odium theologicum on his Order, although it has been fully examined and his whole philosophy exonerated and pronounced free from censure by the Congregation of the Index in 1854.* His answer when asked as to the best disposition for discovering truth is his vindication, if a vindication is considered necessary to deep and original research:

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* *Theosophy*, 5 vols., 8vo. Turin; 1859.

† *Psychology*, 3 vols. London: Kegan Paul; 1885.

‡ T. Davidson, *The Philosophical System of A. Rosmini-Serbati*. London; 1882.

"To have received a beautifully moulded soul appears to me to be undoubtedly the best of all dispositions. Next to this is elevation of mind and an unswerving consistency of thought. Then comes the deep knowledge of the Christian Religion, which the more it is understood, the more it expands the wings of the spirit, and enables it to reach the loftiest heights of metaphysical science. Then must be added perfect freedom from all those fetters by which the littleness of man impedes the flight of genius. The mind must be accustomed to gaze on the ideas themselves, stripped of all the trappings of words, schemata and methods. It must be made to recognise truth under all forms and colours, to love it under all, to abhor every school or system that would impose limits to these forms of truth, and to study profoundly the meanings of words. . . Abuse has been made of almost all philosophical and political terms."†

Rosmini consequently began his plan of campaign by fixing a careful vocabulary for his use, to which he adheres consistently. He next proceeded to choose a method on which to write his synthetic philosophy, which was to be the *rationale* of the internal and spiritual science of the soul and of consciousness; and with this object he studied the history of modern science and determined to adopt its methods, and instead of beginning his philosophy by scholastic "forms" and the "faculties of the soul," he established his criterion of certainty on an analytical basis in his theory of "cognitions." Thence he proceeded cautiously, step by step, to the highest ontological speculations; which were to culminate in Theosophy. Theosophy, he says, is the theory of being, justifying all the previous sciences, by which a man can arrive at the contemplation of the last reason of things. This work remains a colossal fragment, it has never been translated, and is not even published in a complete form. The first three volumes contain his Ontology, his theory of Being and of the Essence of God.

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* We are informed that since then Rosmini has been formally condemned.—EDS.

† *Introduzione alla Filosofia*, p. 38, from the *New Essay on the Origin of Ideas*, i., xvi. London; 1883.

The essence of God has three aspects, the ideal, the real (*i.e.*, the felt), and the moral (*i.e.*, the willed), yet each aspect implies the other two. His theory of creation is the perfect self-love of a perfect being. "Being infinitely loves being. It conceives the modes of being as essences, it realises them as objects, it therefore creates for itself through the expansion of love a loveable object, and this is the world." He refers frequently to Plato and to Plotinus, with whose theory of beauty he agrees.

In the fourth volume he gives his Ideology, "the science of the intellective light," which is said to be his most important contribution to the history of modern thought. In the fifth he gives the Science of the Soul—its unity of essence and multiplicity of powers.

In order to lead up to his Theosophy, he made a chart of all the sciences in a sort of two-faced medal—this bi-unity or Janus-aspect of things being the keynote both of his philosophy and of his rule. One face is Being—the real, the subjective and the positive—the other face is Philosophy, the attempt to know absolute Being. The centre point where knowledge made perfect meets the entirety of Being is Theosophy. This bi-unity also holds good in the individual; the subjective self or soul he calls the "direct" man—the objective self or that portion of the self which is conscious in the external world, is the ego or "reflex" man. Yet the direct man and the reflex man are one self in two aspects—the passive and the active aspect. The "direct" man is passive because representing the entirety of all activity, the pre-established peace—the "reflex" man, the self-conscious ego, is active through its giving itself up as agent to the direct man, and the closer the interaction between the two faces the more complex and perfect is the self-expressive activity of the ego, and the more the soul approaches to a perfected self-conscious existence.

This is the key to Rosmini's rule—of which the characteristic is "passivity," absolute self-surrender of the personality to the soul that receives "the moulding of God." This is effected by perfect mental repose, so that the reflex side may be harmonised with the direct life of the mind, and self-knowledge is attained, which is the highest state a man can reach in this life. In this state thought is seen by its own light, "a singular light which is what ennobles the wisdom of the wise."*

When this higher state is maintained it is ecstasy, and this with sleep and trance forms the proof of the "direct" life of man. For it is the soul which wills and deliberately effects the extinction of the reflex man in sleep. "I have known," he says, "men who preferred the pleasure of a placid sleep to the keenest enjoyments of life. Two selves therefore operate, the one *in the presence* of the other, and man is now the one, now the other; but the one, the direct man, operates silently, and, so to speak, *in the shade;* the other is loquacious, and runs freely through an open and luminous field."† But whereas there is nothing to show that the face in the shade is not always conscious of the day-man (or earth-face of Carl du Prel), the day-man has never seen the night-face, because he is cancelled, so to speak, when the other, the greater, appears. Rosmini asks the reader to try the experiment of thinking, while in the act of falling asleep, of what is just going to happen to him; that is to say, let him think of the cessation of his reflex thought, and of that very thought with which he is observing by what steps sleep comes about; he will feel a kind of horror at it. "I have several times tried this experiment, and I have always seemed to dread the approach of sleep as the approach of a kind of death. It was the reflex principle that felt this horror, because it foresaw the annihilation of its action. The pleasure of sleep, therefore, does not belong to the reflex but to the direct principle. The former shrinks from it; the latter enjoys it." The direct man is therefore unknown to the external man. As to ecstasy, he says: "Man cannot desire anything that gives him greater satisfaction than this kind of sleep of the intellect and of the spirit absorbed in the object of ecstatic contemplation, and thus rapt from itself and sunk in full oblivion, in a kind of most delicious death, exuberantly full of life!"* "Who does not know that this degree of intense contemplation and complete love is the most delightful thing possible for man, in fact, a delight exceeding all delights. And yet ecstasy necessarily causes the suppression of all reflex acts and of consciousness."

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* *New Essay*, § 1264.

† *Psychology*, ii. 571.

The proof that the direct man is the greater of the two and the most continuous, while the reflex man is a flickering appearance, changing and superficial like the illumined crescent which appears to us to be the whole moon at times, is shortly this: All thoughts are in a series, in chains of ideas. This series must be a limited one in the reflex field. It follows therefore that the last reflection has none above it to cognise it, hence it remains unknown, outside of consciousness, and therefore it belongs to the direct life. There is thus something always in man on which he has not reflected, something therefore unknown to him, but into which all the chains of ideas are eventually sunk, and upon which they all necessarily hang. This unknown is the direct life, the life of the innate light. "Thus may every man by self-study reach perfect certainty with regard to the immortality of his own soul." For the idea *is* the light of the mind, it is present as a pure fact. "It may be known without any assent or dissent on our part. It does not affirm or deny, it constitutes in us the possibility of affirming or denying."

There is then no difficulty in clearing up the problem of the interaction of the soul and the body since the body is in the soul. He quotes Plotinus (*Enn.* iv. 18) as the most considerable attempt that has been made to interpret this correctly.

By means of this inner light an ideal is formed in the soul towards which it grows by philosophic meditation which brings us to his Order and the aim of his Rule, which was moral perfection. The essential part of the life of the Brothers is contemplative, but this only prepares them for the active part, whose aim is the well-being of others, which they are bound to undertake, without any regard to their own preferences. The principle of all action is to be charity, material, moral, intellectual, "the love of the good, of all the good."

The Brothers undergo a two years' novitiate, take the three vows of obedience, poverty and chastity; they are both clerical and laymen, wearing no distinguishing habit. They retain a certain right to their own property, making a continual sacrifice of it by disposing of it for the good of the Order. The Order is called the Institute of Charity, and with its two guiding principles—love and intellect—not faith and submission of will, it represents the most complete attempt of modern times to adapt Catholic monasticism to the needs of the present day.

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* *Psychology*, ii. 375.

A. L. BEATRICE HARDCASTLE.

APOLLONIUS AMONG THE GYMNOSOPHISTS AND WITH THE EMPERORS*

APOLLONIUS arrived in Athens at the time of the Eleusinian Mysteries, and in spite of the festival and rites not only the people but also the candidates flocked to meet him to the neglect of their religious duties. Apollonius rebuked them, and himself joined in the necessary preliminary rites and presented himself for initiation.

It may, perhaps, surprise the reader to hear that Apollonius, who had already been initiated into higher privileges than Eleusis could afford, should present himself for initiation. But the reason is not far to seek; the Eleusinia constituted one of the intermediate organisations between the popular cults and the genuine inner circles of instruction. They preserved one of the traditions of the inner way, even if their officers for the time being had forgotten what their predecessors had once known. To restore these ancient rites to their purity, or to utilise them for their original object, it was necessary to enter within the precincts of the institution; nothing could be effected from outside. The thing itself was good, and Apollonius desired to support the ancient institution by setting the public example of seeking initiation therein; not that he had anything to gain personally.

But whether it was that the hierophant of that time was only ignorant, or whether he was jealous of the great influence of Apollonius, he refused to admit our philosopher, on the ground that he was a sorcerer (γόης), and that no one could be initiated who was tainted by intercourse with evil entities (δαιμόνια). To this charge Apollonius replied with veiled irony: "You have omitted the most serious charge that might have been urged against me: to wit, that though I really know more about the mystic rite than its hierophant, I have come here pretending to desire initiation from men knowing more than myself." This charge would have been true; he had made a pretence.

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* See also my articles in the last three numbers.

Dismayed at these words, frightened at the indignation of the people aroused by the insult offered to their distinguished guest, and overawed by the presence of a wisdom which he could no longer deny, the hierophant begged our philosopher to accept the initiation. But Apollonius refused. "I will be initiated later on," he replied; "*he* will initiate me." This is said to have referred to the succeeding hierophant, who presided when Apollonius was initiated four years later (iv. 18; v. 19).

While at Athens Apollonius spoke strongly against the effeminacy of the Bacchanalia and the barbarities of the gladiatorial combats (iv. 21, 22).

The temples, mentioned by Philostratus, which Apollonius visited in Greece, have all the peculiarity of being very ancient; for instance, Dodona, Delphi, the ancient shrine of Apollo at Abæ in Phocis, the "caves" of Amphiaraus* and Trophonius, and the temple of the Muses on Helicon.

When he entered the adyta of these temples for the purpose of "restoring" the rites, he was accompanied only by the priests, and certain of his immediate disciples (γνώριμοι). This suggests an extension to the meaning of the word "restoring" or "reforming," and when we read elsewhere of the many spots consecrated by Apollonius, we cannot but think that part of his work was the reconsecration, and hence psychic purification, of many of these ancient centres. His main external work, however, was the giving of instruction, and, as Philostratus rhetorically phrases it, "bowls of his words were set up everywhere for the thirsty to drink from" (iv. 24).

But not only did our philosopher restore the ancient rites of religion, he also paid much attention to the ancient polities and institutions. Thus we find him urging with success the Spartans to return to their ancient mode of life, their athletic exercises, frugal living, and the discipline of the old Dorian tradition (iv. 27; 31-34); he, moreover, specially praised the institution of the Olympic Games, the high standard of which was still maintained (iv. 29), while he recalled the ancient Amphictionic Council to its duty (iv. 23), and corrected the abuses of the Panionian assembly (iv. 5).

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* A great centre of divination by means of dreams (see ii. 37).

In the spring of 66 A.D. he left Greece for Crete, where he seems to have bestowed most of his time on the sanctuaries of Mount Ida and the temple of Æsculapius at Lebene ("for as all Asia visits Pergamus so does all Crete visit Lebene"); but curiously enough he refused to visit the famous Labyrinth at Gnossus, most probably (if it is lawful to speculate) because it had been a centre of human sacrifice, and thus pertained to one of the ancient cults of the left hand.

In Rome Apollonius continued his work of reforming the temples, and this with the full sanction of the Pontifex Maximus Telesinus, one of the consuls for the year 66 A.D., who was also a philosopher and a deep student of religion (iv. 40). But his stay in the imperial city was speedily cut short, for in October Nero crowned his persecution of the philosophers by publishing a decree of banishment against them from Rome, and both Telesinus (vii. 11.) and Apollonius had to leave Italy.

We next find him in Spain, making his headquarters in the temple of Hercules at Cadiz.

On his return to Greece by way of Africa and Sicily (where he spent some time and visited Ætna) he passed the winter (? of 67 A.D.) at Eleusis, living in the temple, and in the spring of the following year sailed for Alexandria, spending some time on the way at Rhodes. The city of philosophy and eclecticism *par excellence* received him with open arms as an old friend. But to reform the public cults of Egypt was a far more difficult task than any he had previously attempted. His presence in the temple (? the temple of Serapis) commanded universal respect, everything about him and every word he uttered seemed to breathe an atmosphere of wisdom and of "something divine."

The high-priest of the temple looked on in proud disdain. "Who is wise enough," he mockingly asked, "to reform the religion of the Egyptians?"—only to be met with the confident retort of Apollonius: "Any sage who comes from the Indians." Here as elsewhere Apollonius set his face against blood-sacrifice, and tried to substitute instead, as he had attempted elsewhere, the offering of frankincense modelled in the form of the victim (v. 25). Many abuses he tried to reform in the manners of the Alexandrians, but upon none was he more severe than on their wild excitement over horse-racing, which frequently led to bloodshed (v. 26).

Apollonius seems to have spent most of the remaining twenty years of his life in Egypt, but of what he did in the secret shrines of that land of mystery we can learn nothing from Philostratus, except that on the journey to Ethiopia up the Nile no city or temple or community was unvisited, and everywhere there was an interchange of advice and instruction in sacred things (v. 43).

We now come to Apollonius' visit to the "Gymnosophists" in Ethiopia, which, though the artistic and literary goal of Apollonius' journey in Egypt as elaborated by Philostratus, is only a single incident in the real history of the unrecorded life of our mysterious philosopher.

Had Philostratus devoted a chapter or two to the nature of the practices, discipline and doctrines of the innumerable ascetic and mystic communities that honeycombed Egypt and adjacent lands in those days, he would have earned the boundless gratitude of students of the origins. But of all this he has no word; and yet he would have us believe that Damis' reminiscences were an orderly series of notes of what actually happened. But in all things it is very apparent that Damis was rather a *compagnon de voyage* than an initiated pupil.

Who then were these mysterious "Gymnosophists" as they are usually called, and whence their name? Damis calls them simply the "Naked" (γυμνοί), and it is very clear that the term is not to be understood as merely physically naked; indeed, neither to the Indians nor to these ascetics of uppermost Egypt can the term be applied with appropriateness in its purely physical meaning, as is apparent from the descriptions of Damis and Philostratus. A chance sentence that falls from the lips of one of these ascetics, in giving the story of his life, affords us a clue to the real meaning of the term. "At the age of fourteen," he tells Apollonius, I resigned my patrimony to those who desired such things, and "*naked* I sought the *Naked*" (vi. 16).*

This is the very same diction that Philo uses about the Therapeut communities, which he declares were numerous in every province of Egypt and scattered in all lands. We are not, however, to suppose that these communities were all of the same nature. It is true that Philo tries to make out that the most pious and the chief of all of them was *his* particular community on the southern shore of Lake Mœris, which was strongly Semitic if not orthodoxly Jewish; but for Philo any community with a Jewish atmosphere must naturally have been the best. The peculiarity and main interest of our community, which was at the other end of the land above the cataracts, was that it had had some connection with India.

The community is called a φροντιστήριον, in the sense of a place for meditation, a term used by ecclesiastical writers for a monastery, but best known to classical students from the humorous use made of it by Aristophanes, who in *The Clouds* calls the school of Socrates, a *Phrontisterion* or "Thinking-shop." The collection of *monasteria* (ἱερά), presumably caves, shrines, or cells,† was situated on a hill or rising ground not far from the Nile. They were all separate from one another, dotted about the hill, and ingeniously arranged. There was hardly a tree in the place, with the exception of a single group of palms, under whose shade they held their general meetings (vi. 6).

It is difficult to gather from the set speeches, put into the mouths of the head of the community and Apollonius (vi. 10-13, 18-22), any precise details as to the mode of life of these ascetics, beyond the general indications of a life of great toil and physical hardship, which they considered the only means of gaining wisdom. What the nature of their cult was, if they had one, we are not told, except that at mid-day the Naked ones retired to their *monasteria* (vi. 14).

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* The word γυμνός (naked), however, usually means lightly clad, as, for instance, when a man is said to plough "naked," that is with only one garment, and this is evident from the comparison made between their costume and that of people in the hot weather at Athens (vi. 6).

† For they had neither huts nor houses, but lived in the open air.

The whole tendency of Apollonius' arguments, however, is to remind the community of its origin and its former connection with India, which it seems to have forgotten. The communities of this particular kind in southern Egypt and northern Ethiopia dated back presumably some centuries, and some of them may have been remotely Buddhist, for one of the younger members of our community who left it to follow Apollonius, says that he came to join it from the enthusiastic account of the wisdom of the Indians brought back by his father, who had been captain of a vessel trading to India. It was his father who told him that these "Ethiopians" were from India, and so he had joined them instead of making the long journey to India itself (vi. 16).

If there be any truth in this tradition, it must be that the founders of this way of life had been Indian ascetics, and if so must have belonged to the only propagandising form of Indian religion, namely the Buddhist.

After the impulse had been given, the communities, which were recruited from generations of Egyptians, Arabs and Ethiopians, were probably left entirely to themselves, and so in course of time forgot their origin, and even perhaps their original rule. Such speculations are permissible, owing to the *repeated* assertion of the original connection between the Gymnosophists and India. The whole burden of the story is that they were Indians who had forgotten their origin and fallen away from the wisdom.

The last incident that Philostratus records with regard to Apollonius among the shrines and temples is a visit to the famous and very ancient oracle of Trophonius, near Lebadea in Bœotia. Apollonius is said to have spent seven days alone in this mysterious "cave," and to have returned with a book full of questions and answers on the subject of philosophy (viii. 19). This book was still, in the time of Philostratus, in the palace of Hadrian at Antium, together with a number of letters of Apollonius, and many people used to visit Antium for the special purpose of seeing it (viii. 19, 20).

In the hay-bundle of legendary rigmarole solemnly set down by Philostratus concerning the cave of Trophonius, a small needle of truth may perhaps be discovered. The "cave" seems to have been a very ancient temple or shrine, cut in the heart of a hill, to which a number of underground passages of considerable length led. It had probably been once one of the centres of the ancient cults of Hellas, perhaps even of that Greece of thousands of years B.C. which was destroyed by the Atlantic cataclysm.

As in the case of the travels of Apollonius, so with regard to the temples and communities which he visited, Philostratus is a most disappointing *cicerone*. But perhaps he is not to be blamed on this account, for the most important and most interesting part of Apollonius' work was of so intimate a nature, prosecuted as it was among associations of such jealously-guarded secrecy, that no one outside their ranks could know anything of it, and those who shared in their initiation would say nothing.

It is, therefore, only when Apollonius comes forward to do some public act that we can get any precise historical trace of him; in every other case he passes into the sanctuary of a temple or enters the privacy of a community and is lost to view.

It may perhaps surprise us that Apollonius, after sacrificing his private fortune, could nevertheless undertake such long and expensive travels, but it would seem that he was occasionally supplied with the necessary monies from the treasuries of the temples (*cf.* viii. 17), and that everywhere he was freely offered the hospitality of the temple or community in the place where he happened to be staying.

In conclusion of the present part of our subject, we may mention the good service done by Apollonius in driving away certain Chaldæan and Egyptian charlatans who were making capital out of the fears of the cities on the left shores of the Hellespont. These cities had suffered severely from shocks of earthquake, and in their panic placed large sums of money in the hands of these adventurers (who "trafficked in the misfortunes of others") in order that they might perform propitiatory rites (vi. 41). This taking money for the giving instruction in the sacred science or for the performance of sacred rites was the most detestable of crimes to all the true philosophers.

APOLLONIUS AND THE RULERS OF THE EMPIRE

But not only did Apollonius vivify and reconsecrate the old centres of religion for some inscrutable reason, and do what he could to help on the religious life of the time in its multiplex phases, but he took a decided, though indirect, part in influencing the destinies of the Empire through the persons of its supreme rulers.

This influence, however, was invariably of a moral and not of a political nature. It was brought to bear by means of philosophical converse and instruction, by word of mouth or letter. Just as Apollonius on his travels conversed on philosophy, and discoursed on the life of a wise man and the duties of a wise ruler, with kings,* rulers and magistrates, so he endeavoured to advise for their good those of the emperors who would listen to him.

Vespasian, Titus and Nerva were all, prior to their elevation to the purple, friends and admirers of Apollonius, while Nero and Domitian regarded the philosopher with dismay.

During Apollonius' short stay in Rome, in 66 A.D., although he never let the slightest word escape him that could be construed by the numerous informers into a treasonable utterance, he was, nevertheless, brought before Tigellinus, the infamous favourite of Nero, and subjected to a severe cross-examination. Apparently up to this time Apollonius, working for the future, had confined his attention entirely to the reformation of religion and the restoration of the ancient institutions of the nations, but the tyrannical conduct of Nero, which gave peace not even to the most blameless philosophers, at length opened his eyes to a more immediate evil, which was no less than the abrogation of the liberty of conscience by an irresponsible tyranny. From this time onwards, therefore, we find him keenly interested in the persons of the successive emperors.

Indeed Damis, although he confesses his entire ignorance of the purpose of Apollonius' journey to Spain after his expulsion from Rome, would have it that it was to aid the forthcoming revolt against Nero. He conjectures this from a three days' secret interview that Apollonius had with the Governor of the Province of Bœtica, who came to Cadiz especially to see him, and declares that the last words of Apollonius' visitor were: "Farewell, and remember Vindex" (v. 10).

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* He spent, we are told, no less than a year and eight months with Vardan, King of Babylon, and was the honoured guest of the Indian Râjâh "Phraotes."

It is true that almost immediately afterwards the revolt of Vindex, the Governor of Gaul, broke out, but the whole life and character of Apollonius is opposed to any idea of political intrigue; on the contrary, he bravely withstood tyranny and injustice to the face. He was opposed to the idea of Euphrates, a philosopher of quite a different stamp, who would have put an end to the monarchy and restored the republic (v. 33); he believed that government by a monarch was the best for the empire, but he desired above all other things to see the "flock of mankind" led by a "wise and faithful shepherd" (v. 35).

So that though Apollonius supported Vespasian as long as he worthily tried to follow out this ideal, he immediately rebuked him to his face when he deprived the Greek cities of their privileges. "You have enslaved Greece," he wrote; "you have reduced a free people to slavery" (v. 41). Nevertheless, in spite of this rebuke, Vespasian in his last letter to his son Titus, confesses that they are what they are solely owing to the good advice of Apollonius (v. 30).

Equally so he journeyed to Rome to meet Domitian face to face, and though he was put on trial and every effort made to prove him guilty of treasonable plotting with Nerva, he could not be convicted of anything of a political nature. Nerva was a good man, he told the emperor, and no traitor. Not that Domitian had really any suspicion that Apollonius was personally plotting against him; he cast him into prison solely in the hope that he might induce the philosopher to disclose the confidences of Nerva and other prominent men who were objects of suspicion to him, and who he imagined had consulted Apollonius on their chances of success. Apollonius' business was not with politics, but with the "princes who asked him for his advice on the subject of virtue" (vi. 43).

G. R. S. MEAD.

THEISM AND PANTHEISM

It is popularly supposed that Theism and Pantheism are two forms of religion absolutely irreconcilable one with the other. The Theist looks with horror on what he considers the cold abstraction of the Pantheist's Nature-God, and the Pantheist returns the contumely with interest, as he contemplates the much too human passions of the God of the Theist. In the religious world around us, Theism is still in possession of the field; to say of our Theosophical view of the world that it is Pantheistic is, with nine hearers out of ten, itself sufficient to condemn it without further inquiry. Nor can we Theosophists meet the arraignment with a simple plea of Not Guilty. What we believe to be the actual facts of Nature are, indeed, far more easily and perfectly conveyed to the inquiring mind by using the Pantheistic formula; the Personal God, as defined by the popular religion of the day and drawn out in the theological statements of the orthodox, whether Catholic or Protestant, is an intrusion (to speak plainly, an impossibility), within the realm of inexorable succession of Cause and Effect which forms *our* Universe.

But to state the case in this way is to do injustice to both sides. The cold void which is assumed by our opponents to exist between the inconceivable, unapproachable Absolute and the warm human life so far below is, in our view, filled with a long hierarchy of exalted Beings rising above us, just as *we* rise above the still lower beings of our world; their relative height determined solely by the more perfect radiation all around them of that Divine Love, which is their life, as it is ours. On the other hand there is no *necessity* for those who find it needful at their particular point of development to stay their feeble imaginations on the idea of a Personal God, to embarrass themselves with all the ugly lumber of the theological deductions which has accumulated around Him in the course of the centuries. Most Christians have already unconsciously thrown this, to a considerable extent, aside; though they dare not as yet confess the change in open words (not being quite clear how far this confession might lead them, and having so far no distinct principle to which to refer it) they feel, and rightly feel, that the God to whom they offer their worship is, in truth, far more worthy of respect than their creed expresses. It is my purpose in this paper to suggest how this process may in no long time bring Theist and Pantheist into harmony, and to call attention to certain exemplifications of its actual working in that direction.

Essentially, the difference of the two systems is chiefly that they work in opposite directions. The eastern philosopher prefers to begin at the beginning—far up, where all is lost in light. Thence he traces the Divine Nature coming into manifestation on the great scale; in universes by the million, and systems of worlds like our own, in number beyond all the fantastic Indian numerations by the sands of the Ganges or the atoms of the vast Himavat range. So we come down by many steps to the Being who most nearly corresponds to the ordinary idea of a God—the Being who holds our own particular universe, past, present, and to come, in His thought, and whose vast plans are carried out by countless creatures living by His life and steadily pressed upwards by His power. Amongst these creatures we ourselves, at our comparatively low level, find our place and our share of the great work. It will be seen that from this point of view there is room for much imperfection—for our universe has millions of years before it attains the glory planned out for it by the Great Architect—but no place for such a thought as Sin or Punishment. Similarly, we have full scope for self-sacrificing Love—since the very formation of our universe is a sacrifice—the Logos consenting to limit Himself by the bonds of Space and Time for love of the new and glorious creatures, His own multiplied Selves, who are to be the result of His long Passion; and what He does we have also to do in our small measure. But this sacrifice cannot in anywise be contracted to the death of a single man eighteen hundred years ago at Jerusalem, as popular theology would have it; in the fullest sense of the words "the Lamb is slain from the foundation of the world"; and this not to appease any fancied anger of the

Father (how strange such words sound in this connection!) but simply because Love *is* Sacrifice.

There are many passages in St. Paul's Epistles which suggest that his view of God corresponded with the one I have briefly drawn out; and it would be a fascinating task for one possessed of the requisite knowledge to disentangle his actual words from the interpolations which have evidently been here and there made to make him speak the orthodox language of the other school. To express this we must go back to earlier times, and trace the formation of the God-idea in the contrary direction—upwards *from* man, as is the Theist's order.

It appears to me that this method is essentially Jewish. Recent discoveries have made it clear to us that when the Jews first entered Palestine (if indeed they were ever anywhere else, which is by no means so clear as it seemed fifty years ago) they found there a far more elaborate and complete civilisation than their own. Many of the puzzles of their early history are cleared up if we understand that they were by no means missionaries of a purer faith to the nations around them, but semi-savages, whose God—Jahwe—was purely and simply their private tribal Deity, who fought for them when in a good humour, and required his share of blood in return. Everything beyond this has unmistakably been read into their history, either consciously or unconsciously, in far later times. The Prophets did not recall to the Israelites a knowledge once possessed and then lost—their appeals to a higher morality than the offering of sacrifices and the keeping of holy days were in truth the very same process as is now going on amongst us, the refining and dematerialising the conception of a God, who, in his old shape, was falling behind the moral feeling of his worshippers, themselves now far advanced beyond the ethical sense of the rude warriors who first shaped their Jahwe to their own image and likeness. It is the disadvantage of the Theistic method that from time to time this process becomes indispensable; the highest ideal which a savage nation can form of its God is sooner or later reached and passed by the men of the newer generations, and then (according to F. Nietzsche's rude parody) he "that loveth his God must chasten him." There is no help for it; men cannot continue to worship a God who requires the blood they are no longer willing to shed, who is capricious and unforgiving whilst they have learnt to be kind and merciful, and who insists on the minute fulfilment of elaborate ceremonial which has long lost its meaning and its value.

Against this well-intended reform of the Prophets naturally rose up the whole of the Priests and faithful followers of the old law—those who, as the Ephesians, "by this craft had their living"; and, as usual, they had their way. The fatal epoch, the beginning of the Black Age for the Jews and for the Western world, is sharply marked by the date when a minority of the Jews, under the leadership of Nehemiah and Ezra, returned from Babylon to Jerusalem, and determined to guarantee their existence as a nation by the absolute exclusion of all foreign elements and the subordination of every interest, human and divine, to the carrying out in its minutest detail the Law elaborated by Ezra himself from the old traditions and recollections, with much addition of his own. With the heathen wives they put away every recollection of the Ancient Wisdom which had been preserved outside their circle, and shut themselves up with their book. As I view the matter, modern Theism is the result of the efforts then made to combine the Jahwe of the Law with the higher and nobler God of the Prophets; and the *mono*theism of which its supporters are so proud is no remnant of primitive truth, but the product of post-exilic sectarian pride, which could endure no kingdom on earth but the Jewish nation, no God in heaven but the Jewish God.

But the work of the Prophets could not be allowed altogether to fail, and in time came "Jesus of Nazareth, a prophet mighty in deed and in word," to renew the teaching. We have not yet the knowledge which could trace for us in detail the history of His attempt to enlighten His people, and can only here register the sorrowful ending. Once more the Scribes and Pharisees had their way, and the young Christian Church, though after much effort set free from the Jewish Law, was yet saddled with the still more fatal incubus of the Jewish God, in the place of the Father in Heaven, the knowledge and love of whom Jesus had come to restore. Of what avail was it that Christ had so constantly, in his public teaching, set the higher morality of the Wisdom in sharp contrast with that of the Scribes, if the Jewish God, fashioned according to the outworn moral sense of these very Scribes was still to remain in the heavens—the ruler and rewarder of all? From its very beginning Christianity has been burdened with the hopeless incongruity of a system of morals for its human followers far beyond and above the morality ascribed to its God; the God of the Scribes, briefly characterised by Christ himself as "your father the Devil!" has been set as ruler over Christian people, and the "Scriptures" rewritten to support his authority. We have no space here to recount the history of the great attempt made in the thirteenth century to bring the Christian dogma of the departing Dark Ages into harmony with the new learning. It is a mistake to consider only the "heretics" (so-called) as the leaders of this movement. Orthodox or heretic, St. Bernard or Abelard, all had the same object; and the Catholic Theology of St. Thomas Aquinas and his successors seemed for the time to have solved the great problem, and produced a Theistic system fit to last for all eternity. And if the thing had been possible it would have been so.

I have thus briefly referred to the earlier history of Theism, because it seems to me important that it should be understood that this process is one of periodical recurrence, and that the Reformers of the present generation cannot, any more than the earlier ones, be supposed to be founding a work which shall endure for ever. It is natural that the body known as Unitarians should be foremost in the attempt to disentangle the conception of "God" from all that revolts our modern sense of right. They have already freed themselves from the narrow limits within which the orthodox doctrines of the Trinity and the Atonement must confine all such improvements—whether these doctrines be in themselves true or false, which is a question I intentionally leave quite untouched. The recent death of their great thinker, Dr. Martineau, a man universally loved and respected, against whom the bitterest sectarian malice has never found a word to say, has brought the movement of their thought into momentary prominence, and has suggested my taking up this subject for our study. It is hardly possible to put the thought I have formulated more clearly than in the concluding paragraph of an obituary notice furnished by the Rev. E. J. Fripp, B.A., to the *Western Union Chronicle*, for which I have to thank a brother member of the Society. After drawing out Dr. Martineau's system of philosophy, he continues thus:

"But, rightly interpreted, a philosophy that teaches the divine in all souls, that reveals the authority for good in every heart and conscience, and proclaims in a new and deep sense the Fatherhood of God to all men and women . . . . is the recognition of universal rights and sacred obligations, compared with which the rights and obligations of possession, blood, race, rank, and education are altogether secondary. The religious future is with those who feel and utter this, and make great sacrifices for it. But in order to do this, something further is required. *We want a new conception of God the Father Himself.* We have discovered that we are children of the Highest; but what is He? Not a benevolent Being who has put us here on probation and calls on us from the height of His superiority to overcome evil which baffles our thought, but a Being who is Himself at the heart of all this groaning world, *of* it and *in* it and *agonising for it*, a supreme and infinite Hero who summons us to work and triumph with him, and dying, as it were, with Him, to rise again perpetually to higher life. A God who does not Himself suffer is not the God of this creation, nor can He command the enthusiastic devotion of men. To make self-sacrifices we must worship Infinite Self-sacrifice."

These are noble words, and we see in them full promise of a further advance towards our own position—the reconciliation of *such* a Theism with our own view of the Truth. For, consider! this new conception of God the Father thus sketched out is already and certainly *not* the Christian God! Vanished utterly are all the extravagances of humility with which loving but mistaken souls have surrounded the fancied relationship of Man and God, from the crudity of St. Paul's "clay in the hands of the potter," to the refinements of F. Faber's meditations upon the Creator and the Creature. Vanished, in the light of this one ray of the Truth, the baleful vision of the angry God and the unquenchable fire, the . . . . but let us rather turn to consider how the Theosophist may help one who has brought himself up to this point—may "take him and teach him the way of God more perfectly." It is not so much what our author has freed himself *from*, as what he has opened his mind *to*, which is of chief consequence, either to him or to us. When a man has fully grasped the thought that a "god" must be, as he himself says, "at the heart of this growing world, of it, and in it, and agonising for it"; and not the uninterested Creator whom Goethe images as "letting the world swing round his finger," he has stepped over the line which divides the popular error from the actual truth which the world knows not.

What we have to point out is that this God whom he desires is in truth our own (Pantheistic) Logos, and that in speaking of Him as at the heart of the world he has already formulated our defence against the popular prejudices of the theology which he repudiates. We do not, as it is imagined, call upon our followers to chill themselves in contemplation of the Nothing which is Everything, the unimaginable basis of all being; nor do we put upon them, as the Christians do, the hopeless task of combining Its unchangeableness with the warm love and sympathy which flows out from *our* Father in Heaven. Our Father does, indeed, not only suffer, agonise *for* our world—*that* would leave Him still outside it. The "new conception of God the Father" must be widened still further. How can I say it without offence? The highest conception of the relation of sonship between God and man possible at the present time, the utmost reach which future speculation on Theistic lines can ever attain hereafter, does not approach the truth shown us in the Ancient Wisdom; for "man cannot by searching find out God."

It is easy to point out the weak place—the fatal fault which enables me to speak so confidently. So long as God is God and man is man—so long as there is no *true* relationship between them, no evolution of man *into* God possible,—so long must there be a hopeless *unreality* about all such language as I have quoted, beautiful as it is. For such a God *cannot* sympathise with his creatures, except by a figure of speech; he does *not* suffer by their loss (I surely need not say he receives nothing from their praise!); and whatever evil befalls them is, after all, *his* doing. Had he made them better they would not have fallen.

The evil in the world is not explained or justified by the impossible supposition that besides the ruin it has brought upon men it gives pain to the God who is responsible for it. At best we can but take the attitude of Omar Khayyām :

> O Thou who man of baser earth did'st make,
> And ev'n with Paradise devise the snake ;
> For all the sin wherewith the face of man
> Is blackened—man's forgiveness give—and take!

And even this is going too far ; why *should* man forgive ?

How different is the whole world about us when once we clearly understand that God suffers, not *for* us but *in* us ; and what new life is given to all the lovely sayings of the Christ when we know what St. Paul meant when he said " Beloved, *now* are we the Sons of God ! " We have to consider the origin of our world, not as the caprice of an irresponsible Creator, but as the deliberate manifestation on the physical plane of the great Father who willed " I will multiply." Why that multiplication should require the long progress from the very simplest aggregation of matter up to ourselves, and from us the still longer pilgrimage through which Power, Wisdom and Love must grow in us, till at last the glorified Humanity shall stand on the level of the Father whose life for so long has been imprisoned in these earthly tabernacles, and look up with Him to the higher Gods we shall by then have learned to know—we do not yet clearly understand. But this is no difficulty to our moral sense ; it is easy to see that it may be so, and rightfully so. And this granted, how sweetly and rightly is the world thus ordered ! " The whole creation groans and travails until now," with the longing which the Spirit gives for advance towards perfection, and we may contemplate joyfully the desire of the Father who is thus, in even the minutest portion of His world, Himself " straitened until the fire be kindled " ; the love with which He yearns to draw back into Himself our souls, the scattered sparks of His fire ; and (instead of the " mercy " which forgives the imaginary " sin "—for how can God sin against Himself ?) the endless patience with which He waits until the long schooling is over. It is only, as Kṛiṣhṇa says, by His Mâyâ—the world's illusion for the souls who live in it—that He can make our sense-blinded understandings perceive Him; but what full provision is made that we shall not miss to feel His desire and love within us—the very deepest of our own heart, which is His also!

It is the sad misfortune of our times that the way to this enlargement of our ideas to the full glory of what the Christ really had to teach about the Father (as being himself one of the heaven-born Teachers who from time to time are sent by the Father to keep alive the knowledge of the truth) should be for most Christians barred by the love and reverence they feel for Jesus—their Saviour indeed, but in a very different way from what they imagine. On the treatment of the subject by orthodox theology I hope to have something to say next month, in connection with an interesting and important paper in the *Month* by a Jesuit author, F. Tyrell.

ARTHUR A. WELLS.

WHAT IS THEOSOPHY?

IT was on the night of the 24th of last December. The snow swirled above the white roofs; the wind blew strong enough to take the horns off the bull which bore fair Europa away. The squalls made the chimney hum again, and in my snug study, warm and bright, I was congratulating myself on being safe from the inclemency of the elements—as though one were ever safe from the inclemency that overwhelms others!

To prolong a pleasant evening, I had been to the end of my study to take from the shelves a volume of the dialogues of Plato.

When I returned, I was no longer alone. In the armchair beside my desk there was seated a man of medium size but rather short; his broad forehead was fringed with white hair, complexion clear and fresh coloured, mouth very small, and eyes of dark chestnut, almost black.

He was dressed in a long brown frock coat, and wore low patent leather shoes and silk socks.

"So," he said, as I took my accustomed seat, "So you are not a theosophist?"

Nobody had announced him, I had not seen him come in, I did not know him. And what surprised me first of all was that I felt no astonishment.

I had the feeling that since he was there, he could not not be there, and as though an inner but irresistible force impelled me to continue the conversation with this strange questioner, I continued it in the most natural manner without astonishment, and almost without curiosity as to my visitor and the extraordinary way in which he had appeared.

"No," I answered, "I am not a theosophist, and I do not even know exactly what is meant by 'Theosophy.' Do you know?"

"Yes; for I am here to explain it to you."

"Then tell me about it."

"You know enough Greek to know that 'Theosophy' means 'Divine Wisdom.'"

"Yes."

"Well! 'Theosophy' is *science* and not this or that science or a certain number, greater or less, of sciences; it is exact, absolute and universal science; the science of the past, present and future; the science of the beginning and end of the worlds, of their evolution sweeping through time and space. It is the science of man from his creation and after his death, the knowledge of his relations with God and the part he plays individually and collectively, and not only of man, but of all the beings among whom he lives, without his either seeing or knowing the majority of them, or suspecting the close ties which connect him with each of them and which weld him to them with a solidarity whose two confines—beginning and end—plunge into limitless time and boundless space.

"Again: 'Theosophy' is Light. In its radiance doubts are dissipated, uncertainties vanish; in its clearness the most complicated and insoluble problems are solved.

"One of your greatest poets has made man say:

> Je suis le conquérant, je tiens l'épée ardente
> Et j'entre, épouvantant l'ombre que je poursuis,
> Dans toutes les terreurs et dans toutes les nuits . . .

"The blade of this sword is Theosophy. It is that which pierces all terrors, and all nights, driving from them the shadow and putting light in its place, changing doubt into certainty."

"But for the conquest of such a science it would seem that many human lives are necessary. How old are you ?"

"I have no age. No more have you . . . you who think yourself sixty, and are several million years old . . . or of an age that cannot be reckoned as man counts time, for you are eternal."

"Meaning ?"

"Meaning that your soul is a reflection of the Divine. The Divine, split up by a tremendous prism into an infinite number of rays, has formed all human souls, which are nothing else than its individual rays. Of course this is but a comparison in order to give an almost sensible form to a reality absolutely beyond the possibility of contact with the senses of your gross body."

"Why do you call my body such names, when, as a matter of fact, I have no reason to complain too much about it ? The epithet is ungraceful, and if I accepted it without protest I should be showing ingratitude to an envelope which has rendered me many small services."

He smiled gently.

"Let us say *physical*, if you prefer it. But the word would not shock you if you knew that your body there is the least and least worthy of all your bodies, and in the poem which I just quoted Victor Hugo treats it though pitilessly with justifiable severity :

> ,/ Le sommeil/lourd besoin, l/e fièvre, feu subtil, a/
> Le ventre abject, la faim, la soif, l'estomac vil
> T'accablent, noir passant, d'infirmités sans nombre
> Et, vieux, tu n'es qu'un spectre, et mort, tu n'es qu'une ombre !

"Fortunately you have others. The etheric double of which the physical body is the sheath, and which, exactly moulded to it, but composed of matter infinitely more subtle, is invisible to the eye and bears the name of etheric double because the matter of which it is made seems to be derived from a substance as light and as imponderable as ether itself, whose existence modern science has discovered and verified."

"And there are others ?"

"And there are others."

"But what is the phenomenon of death, that problem which remains a matter of fear to some, of horror to others, and of trouble and uneasiness for all?"

"Nothing more simple! Have you not sometimes seen an actor after the fall of the curtain undressing and leaving in his dressing-room the costume in which he has just played his part?"

"Yes."

"Well, death is just the same. You have played your part and, the piece ended, you take off your clothes—that is to say you leave your body, which is no longer of any use to you, and which, like the worn-out costume of the player, goes into the old clothes' shop, or piece by piece, thread by thread, returns to the elements, which absorb it after having helped to destroy it."

"And the etheric double?"

"The etheric double, after surviving a certain time, in its turn disintegrates, dissipates and vanishes, giving back to the etheric plane the etheric particles of which it was made."

"Then nothing remains?"

"To return to our former simile, does nothing remain of the actor who has discarded his dress? He remains the actor just the same, that is to say the essential, the man, he who has just played the part and who to-morrow, in another dress, will begin again to play another part, in other scenes.

"But after death, immediately after it, you have only discarded two garments of your dress, or to put it more plainly, you have only left two of the bodies which form the whole garment of the human personality. But it is not all over.

"Just as ether and the etheric double are invisible to you, you may easily admit that there are other planes in the universe of which you are unconscious but which exist none the less. If air, gas, ether remain hidden from us notwithstanding the certainty of their existence, it does not require a great effort of thought to admit a whole plane or zone of the universe where life may go on under special conditions, with different organs and manifestations other than those of the physical plane.

"This is really the case. And it is in order to develope in this other part of our universe that, after discarding the physical body and the etheric double, you appear in the astral body, that is to say, in a sheath made of elements even more subtle and delicate, and more imponderable, than the matter of which the etheric double was composed. And on this *astral* plane, by means of this *astral* body, begins a definite evolution quite different from that which you have completed in the physical body on the physical plane."

"But what is the use of this astral body ?"

"It serves as an intermediary between the intelligence whose centre is placed in the mental body and the physical body. It is that which stores all the vibrations of sensation, and transmits them by means of the nervous system to the physical body, which receives and uses them."

"But what is the 'mental body,' for here we have again another body ?"

"The 'mental body,' woven of matter still more subtle and delicate than the astral body, is the centre of the will and the intelligence. It is the vehicle in which these two master faculties develope and function. In proportion to the firmness of the will and the superiority and high development of the intelligence, are the power, the quality and purity of the vibrations which it generates and transmits to the other vehicles.

"You will readily admit that the mental vibrations of a Plato or a Moses are not those of ordinary men, any more than the strength of will displayed by a Cæsar or a Napoleon is to be compared to that shown by a peasant of La Beauce. This is because the intelligence, or 'mental body,' of the one is at a different stage of development from that of the other, on the mental plane. Only, while you make use of the term 'intelligence' without knowing exactly to what that word corresponds, we know that the 'intelligence' has its centre in the 'mental body' and we know exactly what are its function and its future."

"Its future ?"

"Yes. After the more or less prolonged evolution on the astral plane, the 'astral body' dies just as the physical body and the etheric double die on the physical plane. And the 'mental body,' set free by the death of the 'astral body,' begins its evolution on the 'mental plane' in the same way that the physical body carried on its evolution on the physical plane and the 'astral body' on the astral plane."

"And then?"

"And then the same phenomenon is repeated for the 'mental body.'"

"Which also dies?"

"Which dies also to set free the 'causal body.'"

"And what is the 'causal body'?"

"It is in a kind of way the tabernacle of that which you call the 'soul,' if it is not the soul itself which we call the 'ego' or 'self-consciousness.' But do not lose yourself in subtleties, which would embarrass you and take you too far; content yourself with knowing, for the moment, that this 'causal body' is that which alone survives the successive disintegrations of the other bodies, which alone lasts eternally, and it is for its benefit that the work of all the others is effected on the various planes of the universe which are traversed by the various agents which are the different bodies of man."

"I see. It is a little like the make-up of the olive of Louis XVIII. You know that Louis XVIII. was a fine *gourmet*. They say an ingenious cook of his hit upon the following dish. He took a stuffed olive and put it into a *becfigue*, the *becfigue* into an ortolan, the ortolan into a partridge, and the partridge in a chicken. He roasted the lot, and when they had been done to a turn, he divested the olive of its various envelopes, and the king ate the olive.

"The olive would do very well for your 'ego,' except for the material and somewhat coarse side of the comparison."

"*Coarse* is the word."

"I am not a Plato."

"That is evident; but you must get to that stage. When I say 'get to that stage,' I mean you must make such efforts as are possible with your abilities to do so."

"How is that to be done?"

"By will and by conforming to law."

"But what can will do in the matter?

"It is evident that, admitting your theory of the different bodies, we receive them with their regular tendencies, by virtue of a higher order, and we can do nothing."

"You can do everything, for you are the supreme master over each of the component parts of your personality, and can either debase them or improve them.

"And how could you doubt it after closely examining the question? Let us take, for example, and to begin with, the physical body.

"Does not the experience of daily life show that the physical body can be moulded according to one's desire, with the exception of course of its original structure, which will be explained?

"Take two men of equal constitution and disposition, one of whom subjects himself to the strictest rules of health and sobriety, while the other gives himself up to all kinds of excesses, do you think that health, vigour and the power of resistance will be the same with one as with the other?"

"No."

"Do you not believe that the one who abstains from every kind of alcohol, and does not indulge in fermented drinks, who only eats to satisfy a wisely regulated appetite, who does not burn himself out by night work, or dull himself by excessive sleep, who maintains the strength of his muscles by regular exercise in the fresh air, who does not listen to the promptings of desire which enervate the body by diminishing his spiritual force and lowering his morality—do you not believe that such a one would build up a very superior physique? Let us take alcohol only. You cannot deny that you live in a society of alcohol-drinkers, and that you are the representative of a race on the high road to extermination from alcoholism, just like the negroes of Guinea."

"Come now! I do not say that our popular stratum is not unfortunately too much addicted to this vice. But the others?"

"The others? Then you do not notice what goes on around you? Counting only two *apéritifs* and two *petits verres* after coffee, which represent the ordinary daily dose of the majority of the middle and other classes, you have at the end of the year a total of 1,460 doses of alcohol . . . in other words, poison!

"Do away with these excesses which over-excite and brutalise at the same time, and tell me whether by a simple effort of will you will not have given back to the people a portion of their original qualities: gaiety, gentleness, kindliness and politeness, which have changed into violence, melancholy, selfishness and brutality?

"But this effort can only be attempted by such as are imbued by the law, of which they as yet know nothing: that the physical body is and should be nothing but their instrument, nay, even their slave, and that instead of their submitting to its caprices, they should impose on it a rule and discipline which are its health and its salvation.

"And do not think that the choice of the materials which are to make up the physical body are unimportant. Turn to the evidence left by the Great Ones of the past, the sages of India, Egypt, and of Greece, and you will see they all paid great attention to this *régime,* and attached an importance to it which to you may seem puerile, because *you are ignorant and they knew.*"

"But in admitting this point, should we have made any advance in that which concerns the other bodies?"

"In that which concerns the astral body, . . . yes; because it is built by rules which are very much the same as those which govern the physical body. That is to say, that the astral matter of which it is composed is derived from two elements: a more *material* astral substance (if one may speak thus, where all that is *matter* is invisible to the senses and must be understood in a particular way) and another astral matter more delicate, subtler and finer than the other.

"Now as the astral body lives in intimate connection with the physical body, it benefits directly from the improvements in the latter as to its health and above all its purity. By building into your physical body the purest particles, you refine and purify your astral body, and thus make it more sensitive to the magnetic vibrations which emanate from the astral plane, and the effects of which are so much the more powerful when they impinge on a more sensitive instrument, better tuned, and more capable in consequence of responding in rhythmic waves, more harmonious to the call made upon it by those who direct these vibrations."

"In fact, you admit the participation and influence of the will in the making and perfecting of the physical and astral bodies?"

"Certainly. But it does not stop there; the exercise of the will is not limited to this domain only.

"In the same way that you can build the physical and astral bodies according to your will you can also make the 'mental body.'"

"How?"

"By study, reflection and thought."

"You think then that I do not think?"

"Most certainly. That which you take for thought is nothing but its empty image; and the majority of your contemporaries are in the same boat. Take a look at what they imagine to be their intellectual life.

"Outside that which constitutes the definite business of each: commerce, manufacture, finance, law, art, medicine, etc., of all of which, in fact, the field is limited enough, what part of their life is given to thought in itself?

"For daily reading—the newspapers, that is to say, current events; political news, foreign news, country news, and town news, written to gratify ephemeral curiosity which has no time to go deeply into anything, to examine, or investigate, and because it has *no time for anything* . . . it has to be supplied with a ready-made opinion on science, art, politics, finance, education, and above all the reader must be amused . . . to be amused beyond everything else, for pleasure has become the universal law, the desire of all, the justification of everything. And so, as people's language nearly always adapts itself almost exactly to their wants, most of the formulæ of good criticism and examination have been replaced in the present day by the one cry: 'It's amusing'!

"Your literature is made to satisfy this craving. 'Amusing' when not brutal, obscure or *macabre*—again a mode of 'amusement' for those who have the centre of their emotions in the over-strung vibrations which alone can stir their alcohol-soddened senses.

"Where can you find 'thought' in all this? Your brains are mirrors, more or less sensitive, frequently distorting mirrors, which reflect current events—the accidents of the moment, quarrels, calumnies, scandals, whose breath is so light that the passing image dissipates, without even dulling the scarcely touched mirror.

"If you would learn to think, take a good book and absorb its meaning by deep study. Read it slowly, bit by bit, absorb it drop by drop so to say; reflect on each of its chapters and each of its paragraphs. Distinguish between the apparent thought, and the deeper thought of the author, and to his thought add your own; develope in yourself the thoughts which this study has produced. In a word, make yourself muscles, intellectual muscles, as you would make physical muscles; create biceps for your brain, and by a habit of reflection of increasing surety, strength, and depth, you will have built your 'mental body,' and will have replaced by an exceedingly strong and quite superior organ that kind of spinning top which hums in your brain, and which, through lack of reverence for thought, you call your thought."

"What you suggest does not seem easy, eh?"

"No. Nothing is easy, because all must be the result of an effort; but apart from the peculiar joy experienced in the making of the effort, you will find therein the joy of success, for little by little you will feel your thought developing itself, strengthening itself, growing deeper and deeper, and you will therein find the ever-increasing satisfaction (but infinitely higher) of the athlete who by severe training sees his muscles strengthening and developing to their utmost possible limits."

"And what of the 'causal body?'"

"The 'causal body' is the storehouse of all good thoughts and brave resolutions, of the most noble aspirations towards the beautiful, the just, the good, and the true? It is this which stores all noble desires, love in its purest form, and its experiences—good and bad—which will serve as its guide in another existence, and will protect it from the errors it might otherwise commit."

"What! in another existence? We haven't done with it then?"

"Nothing is ever done with . . . for all begins again, or rather all continues. After the successive stripping off of each of the bodies which make up your personality, the 'ego' or 'self-consciousness' enters into a state of repose, called 'devachan' in Tibetan.

"Is it a region to be compared with the Elysian Fields of the Greeks, or the Paradise of the Christians? Or is it rather a particular condition in which is presented, in the form of a living dream, the highest and noblest aspirations which you have felt? Whether 'abode' or 'condition,' it is always a period of infinite bliss and repose.

"All the evil you have done, all bad thoughts have been cast off with the different bodies you have successively abandoned, and it is in a state of relative purity that you enter 'devachan,' there to enjoy the rest you merit, and to gather the necessary strength for new efforts."

"Then I'm free of all evil committed in the past?"

"By no means. That would be too convenient a way out, and what you call here 'distributive justice' would hardly find means to get its account balanced!"

"What! Justice exists then?"

"Absolutely, minutely and inevitably. Weigh well these three words."

"Then, according to you, each of our actions, good or bad, brings its punishment or its reward?"

"Not only each of your actions, but each of your thoughts."

"Then, the formula of the Catholic confession in which they accuse themselves of having sinned in *thought*, in word, in deed of commission or omission, would answer to a reality?"

"To an absolute reality; but shorn of its esoteric meaning it is not understood by anyone, no more by those who teach it than by those who receive it."

"And what is its esoteric meaning?"

"This. In the Indian esoteric philosophy, the law, of which I am going to give you the outline, is called 'karma.' In Sanscrit karma means 'force' or 'activity.'

"In ordinary language and in order that you may immediately understand it, 'karma' is the *running account* of every soul entered in the great book of Eternal Justice. Not one of your actions, not one of your words, not one of your thoughts, good or bad, but is instantly and irrevocably registered in the current account which makes up the karma of every soul.

"And in the same way that the book-keeping of a wise business man who is prudent and honest, shows only the record of straightforward and intelligent dealings, it rests with you to register in your account only such actions and thoughts as are good, noble and pure."

"You believe in free will, then?"

"Absolutely. Listen to me a little longer, and you will believe in it too.

"I left you on the threshold of 'devachan,' relieved for the moment of the weight of all your bad luggage, for you could only enter it with the best elements of your personality. After a stay more or less prolonged, you reverse in a sense the road by which you came. The 'ego' emerges again on to the mental plane, where it again takes on a 'mental body'; then on to the astral plane, where a fresh 'astral body' is taken; and finally on to the physical plane, where through human conception it finds the new physical body which provides the material dress for the new personality."

"But who is to decide on the formation of these new bodies?"

"Precisely; his karma, which he finds intact on leaving devachan, and which determines his new incarnation and the conditions under which it can be worked out.

"So that your new life will only be the continuation of your preceding life, with the total of gains or losses you have made in it. If your life has been noble, pure, intelligent, if it has been devoted to doing good, to justice and the love of your fellow-creatures, to their intellectual and moral progress, if you have devoted yourself to the alleviation of their material and moral sufferings, if in a word you have fulfilled 'the law,' then your new existence will be helped by a healthy, strong and fine body, your intelligence will be strong and powerful. Your heart will be noble and good, better and better fitted for the struggle of life. You will mount step by step, century by century, the painful steps of the ladder, now made glorious, which will lead you to the summit."

"Which is?"

"Which is the winning of your immortality, and the awakening of the God within you, whom you let slumber, because you are ignorant, and will not wake him to unite yourself to him in his re-won divinity!"

"But, according to you, there would be no injustice here below! What of this unequal distribution of possessions of every kind among unhappy humanity? Beauty, health, intellect, riches to some, while others receive as their inheritance ugliness and deformity, disease, folly and poverty; all this would then be a just assignment to each according to his merits?"

"Yes; adding that this retribution is regulated for each of us by himself and by him alone in his previous lives, and it depends on each one of us whether it is favourable or disastrous, for never was proverb more true than that which says that a man reaps but what he has sown."

"Then what men have called from time immemorial 'destiny' or 'providence' does not exist?"

"No; not in the usual sense it is understood, as of a capricious, malicious, spiteful divinity, or one too good-natured, who distributes haphazard and according to his whim good and bad, joy and suffering, and whose action would be based on that of a despot whose favour or whose ill-will is exercised at the dictates of his good pleasure or evil passions.

"This supreme law is justice, and once men are imbued with this truth they will no longer place their destiny in the hands of a blind and fantastic deity whom they are always ready to flatter or to curse, as do the Neapolitans with the statue of Saint Januarius, which they incense or carry to the sea according as he grants or refuses their demands. Expecting nothing except from themselves, in the present and in the future, knowing that they are the masters and the only masters of their fate, men will strive by the purity of their lives, by the nobility of their deeds, and by the raising of their thoughts, to prepare for themselves a series of lives of greater and greater purity, and of ever increasing blessedness."

His beautifully modulated voice, very soft and solemn, had an accent of authority almost eloquent. His deep eyes, lightly veiled by long eye-lashes shone with a charm that entered one's soul, and his demeanour showed such serenity and conviction that I felt myself gradually pervaded by an emotion the character of which it would have been difficult for me to define.

There could be no question of irony in the presence of such a person.

All that he said to me was so strange, so new, so outside the philosophic and metaphysical conventions of the present day, that my thought wavered between a vague inward resistance and the unconscious desire to find in this unexpected doctrine a solution of the problems which tormentingly impose themselves upon the human conscience, when it questions itself on the unknown.

"But," I said to him, "you do not expect me to accept at once such a daring hypothesis, or that it should be for me any more than a hypothesis? Whence comes this new science, and who has created this hypothesis and developed it in the way you have described?"

"I should not have thought much of you if you had not put me that question."

"And you can answer it?"

"I can but try.

"It is not a question of revelation, in the ordinary sense of the word. Nobody should believe on a word, and your first duty is to reject absolutely any doctrine which only comes to you on the authority of another."

"What is to be done then?"

"Verify it for yourself."

"Is it possible?"

"Quite possible. All those who have set themselves seriously to do so have obtained this result."

"Which is?"

"Which is to put yourself in relation with all the beings which surround you, and which to you are invisible, inasmuch as you have not acquired the power to transcend the material zone by casting off the fetters which bind you, and, living as you are, to develope yourself among the beings of the other planes."

"And a man can succeed in this?"

"Yes, you can succeed by continuous training, long and stern, which includes, side by side with physical restraints, spiritual study and a high moral development."

"And the result?"

"The result consists in knowing all the laws of nature, of which you have as yet fathomed but the smallest part, in mastering and directing the forces now unknown to you, but which exist and will obey you when you have found the word of power."

"Why it is occultism!"

"It is, in fact, occultism."

"Then occultism really exists, and the practices which are revealed to us by antiquity and the middle ages were not merely the fruit of gross and childish superstitions?"

"How could you ever have thought so? And how do you explain this puerile or fraudulent unanimity among different nations and at different epochs in vouching for phenomena which would otherwise be limited to the domain of fable?

"You ask me whence comes the science which you call 'new'? It comes from the most distant past. It has passed through India, Egypt, Judea, and Greece. Taught secretly by the Brâhmans of India, by the priests of the temples of Egypt and Greece, to a small number of chosen disciples, it was distorted in the majority of the religions taught to the people under an exoteric garb, while the secret doctrine remained hidden in the sanctuary, given out in the mysteries of Isis, and by rare men called Kṛishṇa, Buddha, Orpheus, Hermes, Moses, Pythagoras, and Jesus, whose brief and few appearances on the earth were for the help of humanity who linger in paths they should hasten along."

"But has it to-day a known centre?"

"Known to some, . . . yes."

"If you go to India, go up to the Himalayas, cross them, and in Tibet you may perhaps meet, if they wish that you should meet them, a group of Sages or Masters who, having overcome all trials, are in possession of the truth. They have solved the problems which torment the human mind; they have verified the assertions which trouble you; . . . in a word, *they know*."

"And they work miracles?"

"They do not work miracles, because there are no miracles. There are, as I told you, certain forces which are unknown, laws which are hidden from you. If, in the middle ages, a man had discovered practical electricity, and had made an arc lamp, and had suddenly turned on the light, he would have been burned in twenty-four hours.

"Apply this to all the discoveries which have been gradually made, and realise simply that, relatively to those who are the masters of forces of which you know nothing, you are in the same position as Philip Augustus would have been if confronted by an electrician.

"For this evening let us here stop. You wished to know what Theosophy was. I have tried to give you an idea. Think over it seriously; it is worth the trouble.

"Examine carefully the few points I have put before you of the greatest thing in the world; and if you do so in good faith and earnestness, this evening will not have been wasted either for you or me."

"You are going?"

"Yes."

"Shall I see you again?"

"Perhaps. However, if you cling to your present life, do not wish that it should be soon, for it is probable that our next meeting will only precede your death by a few moments."

"And you go?"

"To the Himalayas, where I am expected this morning."

"I will see you to the door, as all lights are out in the house."

"It is unnecessary."

It was indeed so, for hardly had he uttered the words than he had vanished. . . .

LÉON CLÉRY.

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THE VALUE OF DEVOTION

AMONG the many forces which inspire men to activity, none, perhaps, plays a greater part than the feeling we call devotion, —together with some feelings that often mask themselves under its name though fundamentally differing from it in essence. The most heroic self-sacrifices have been inspired by it, while the most terrible sacrifices of others have been brought about by its pseudo-sister fanaticism. It is as powerful a lever for raising a man as is the other for his degradation. The two sway mankind with over-mastering power, and in some of their manifestations show an illusory resemblance; but the one has its roots in knowledge, the other in ignorance; the one bears the fruits of love, the other the poison-apples of hate.

A clear understanding of the nature of devotion is necessary, ere we are in a position to weigh its value and to distinguish it from the false Duessa. We must trace it to its origin in human nature, and see in what part of that nature it takes its rise. We must know in order that we may practise; for as knowledge without practice is barren, so practice without knowledge is wasted. Emotion unregulated by knowledge, like a river overflowing its banks, spreads in every direction as a devastating flood, while emotion guided by knowledge is like the same river running in appointed channels and fertilising the land through which it flows.

If we study the inner nature of man, we find that it readily reveals three marked aspects that are distinguished from each other as the spiritual, the intellectual and the emotional. On studying these further, we learn that the spiritual nature is that in which all the separate individualities inhere, that it is the common root, the unifying influence, that principle which, when developed, enables a man to realise in consciousness the oneness of all that lives. The intellectual nature may be said to be its antithesis; it is the individualising force in man, that which makes the many from the One. Its self-realisation is "I," and from this it sharply divides the "not-I." It knows itself apart, separate, and works best in isolation, drawn inwards, self-concentrated, indifferent to all without. Not herein can be found the root of devotion, of a feeling which rushes outward; intellect can grasp, it cannot move. Remains the emotional nature, the energising force that causes action, that which feels. This it is that attracts us to an object, or repels us from it, and herein we shall find that devotion has its source. For as we study the emotional nature we see that it has two emotions—attraction and repulsion. It is ever moving us towards or away from objects surrounding us, according as those objects afford us pleasure or pain. All the feelings which draw us towards another fall under the head of attraction and are forms of Love. All those which repel us from another fall under the head of repulsion and are forms of Hate.

Now Love takes different forms, and is called by different names, according as its object is above it, equal with it, or below it. Directed to those below it we name it pity, compassion, benevolence; directed to those equal with it, we call it friendship, passion, affection; directed to those above it, we style it reverence, adoration, devotion. Thus we trace devotion to its origin in the love-side of the emotional nature, and we define it as love directed to an object superior to the lover. When love is directed to the Guru, to God, we rightly term it devotion, for then it is poured out before the superior, and shows in perfection the characteristic of all love given to those who are greater than ourselves, the characteristic of self-surrender.

Here we have the touchstone by which we can separate it from the fanaticism which has inspired religious wars, religious persecutions, religious animosities. These have their roots in hatred, not in love; they repel us from others instead of drawing us towards them. In the name of love to God men injure their fellows; but when we analyse the motive power of their actions we do not find it in the love, but in their sense that they are right and others wrong, in the separateness they feel from others, in the feeling of repulsion from them because of their supposed wrongness, *i.e.*, in hate. Out of this come the bitter waters that sterilise the heart over which they flow. By this we can judge what we regard as devotion in ourselves; if it makes us humble, gentle, tolerant, friendly to all, then is it true devotion; if it makes us proud, harsh, separate, suspicious of all, then, however fair its seeming, it is dross, not gold.

Now devotion being a form of love, it can only flow out when an object presents itself which is attractive in its own nature, *i.e.*, happiness-giving. All men seek happiness, and that attracts them, draws them towards itself, which seems to them to make for happiness. Happiness is the feeling which accompanies the increase of life, and true and permanent bliss lies in union with the Self, the All-life, in conscious Self-identification with and expansion into the All; all efforts after happiness are efforts to unite with objects in order to absorb their life, thereby expanding the life that absorbs them. Happiness results from this union, because thereby the feeling of life is increased. Fundamentally the impulse to seek union comes from the Self, seeking to overpass the barriers which separate its selves on the lower planes, and the attraction between selves is the seeking by the Self in each of the Self in the other. "Lo! not for the sake of the husband is the husband dear, but for the sake of the Self the husband is dear. Lo! not for the sake of the wife is the wife dear, but for the sake of the Self the wife is dear." And so also with sons, wealth, Brâhmaṇas, Kshattriyas, the worlds, the gods, the Vedas, the elements, until: "Lo! not for the sake of the All is the All dear, but for the sake of the Self the All is dear."* The Self seeks the Self, and this is the universal search for happiness, ever frustrated by the clash of form with form, the obstruction of the vehicles in which the separated selves abide.

In order to draw out devotion, then, an object which is attractive must be presented to man, and we find such objects presented most completely in the revelations of the Supreme Self made through human form in the "God-Men" who appear from time to time—the Avatâras, or Divine Incarnations. Such beings are rendered supremely attractive by the beauty of character they manifest, by the rays of the Self which shine through the human veil, imperfectly concealing their divine loveliness. When He who is Beauty and Love and Bliss shows a little portion of Himself on earth, encased in human form, the weary eyes of men light up, the tired hearts of men expand, with a new hope, a new vigour. They are irresistibly attracted to Him, devotion spontaneously springs up. Among Christians the intensity of religious devotion flows out to Christ, the Divine Man, regarded as an incarnation of Deity, far more than to "God" in the abstract. It is His human side, His life and death, His sympathy and compassion, His gentle wisdom and patient sufferings, which stir men's hearts to a passion of devotion; as the "Man of Sorrows," the innocent and willing Sufferer, He wins perennially the love of men; it is the memory of Him as Man that holds men captive; as phrased by one of His devotees:

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* *Bṛihadâraṇyakopaniṣhad*, VI. v. 6.

> The cross of Christ
> Is more to us than all His miracles.

And so in the God-Men of other faiths; it is Shrí Râma the Divine King, Shrî Kṛiṣhṇa the Friend and Lover, who win the undying, passionate devotion of millions of human hearts. They render Deity attractive by softening its dazzling radiance into a light that human eyes can bear as it shines through the veil of humanity; They limit the divine attributes till they become small enough for the human intelligence to grasp. These stand as Objects of devotion, attracting love by Their perfect loveableness; They need only to be seen to be loved; where They are not loved it is merely because They are not seen. Devotion to Divine Men is not a matter for discussion or for argument; the moment one of Them is seen by the inner vision the heart rushes out to Him and falls unbidden at His feet. Devotion may be cultivated by the reason, may be approved of and nurtured by the intelligence; but its primary impulse comes from the heart, not from the head, and flows out spontaneously to the Object that attracts it, to the shining of the Self through a translucent veil; to the Heart's Desire in manifested form.

Next, as objects of devotion, come the Teachers who, having Themselves obtained liberation, remain voluntarily within touch of humanity, retaining human bodies while the Jivâtmâ enjoys nirvâṇic consciousness. They stand, as it were, between the Avatâras and the earthly Gurus who are Their disciples and who have not yet reached liberation, but to the eyes of men on earth They are scarce distinguishable from the Avatâras Themselves, and they draw men with the same overmastering attraction. The Avatâra truly is greater, but that greatness lies on the side turned away from earth, and we can imagine no completer perfection than that of the Masters of Wisdom.

Then come, in more constant physical communication with men, the Gurus who are the immediate spiritual teachers of those whose faces are turned to the steep path that leads to the heights, to the snowy mountains of human perfection. Still marred by weaknesses though they be, these have advanced sufficiently beyond their fellow-men to serve as their guides and helpers; and for the most part the earlier stages of progress are trodden by devotion to them. Further, as they are near the threshold of liberation, they will shortly pass into the class beyond them, and, as spiritual links are imperishable, will then be able, with added force, to draw their devotees after them. Love given to them strengthens and expands the nature of their lovers, and there is no surer path to devotion, in its highest meaning, than the love and trust given to the earthly Guru. Nowhere has this been realised so strongly as in the East, where the love and service of the Guru have ever been held as necessary to spiritual progress. Much of the decay of modern India is due to the ignorance, the pride, the unspirituality of those who still wear the ancient name while devoid of all the qualities once implied by it; for as the best wine makes the sharpest vinegar, so is the degradation of the highest the lowest depth.

How shall devotion, then, be evoked and nourished? Only by meeting in the outer or inner world a fit object of devotion, and by yielding fully and unreservedly to the attraction it exercises. The glad and cordial recognition of excellence wherever found, the checking of the critical and carping spirit that fixes on defects and ignores virtues, these things prepare the soul to recognise his Guru when he appears. Many a one misses his teacher by the mental habit of fixing the attention on blemishes rather than on beauties, by seeing only the sun-spots and not the

Sun. Further, the recognition of excellence shows the capacity to reproduce it; sympathetic vibrations are given out only by a string tuned to produce by itself a similar note; the soul knows his kin, even though they be elder than himself, and only those akin to greatness are wakened by the great to response.

When the Guru is found and the tie with him is made, the first great step is taken. Then follows the steady culture of devotion to him, and through him to Those beyond and to the Supreme Self, manifested in form. This must never be forgotten, for the Guru is a means not an end, a transmitter not an originator of the divine light, a moon not a sun. He helps, strengthens, guides, evolves his pupil; but the end is the shining out of the Self in the disciple, the Self who is one, and is in Guru and chelâ alike.

Devotion to the embodiment of the Self spoken of as the Avatâra may be nourished and increased by reading and meditating on His sayings and the incidents of His life on earth. It is a good plan to read over an incident and then vividly picture it in the mind, using the imagination to produce a full and detailed picture, and feeling oneself as present in it, a spectator or an actor therein. This "scientific use of the imagination" is a great provocative of devotion, and it actually brings the devotee into touch with the scene depicted, so that he may one day find himself scanning the âkâshic record of the event, a very part of that living picture, learning undreamed-of lessons from his presence there.

Another way of cultivating devotion is to be much in company with those in whom devotion burns more brightly than in ourselves. As burning wood thrown into a smouldering fire will cause a flame to burst out brightly again, so the nearness of the warm fire of devotion in another rekindles the flagging energy of a weaker soul. Here again the disciple may gain much by frequenting the company of his Guru, whose steadier force will energise his own. Nârada, in his admirable Sûtras, thus instructs us on the culture of devotion, and who should teach better than that ideal devotee?

Almost needless to add that the direct contemplation of, meditation on, adoration of the object of devotion quicken and intensify the love. In the hurry of modern life we are apt to forget the power of quiet thought and to grudge the time necessary for its exercises. Thought of the one we love increases love, and the would-be devotee must give time to the object of his devotion, and it is not his thought alone that is at work. As little can a plant grow without sunlight as devotion without the warming and energising rays that stream from its object; the older soul pours out far more love than he receives, and his light and heat permeate and strengthen the younger soul. The Guru loves his chelâ, God loves His devotee, far more than the chelâ loves his Guru, or the devotee his God. The love of the devotee for his Lord is but a faint reflection of the love of Him who is Love itself. It is said that if a child throws a pebble to the ground, the whole great earth moves towards the pebble as well as draws the pebble to itself; attraction cannot be one-sided. In the spiritual world when man makes one step towards God, God makes a hundred steps towards man, for greatness there means greatness in giving, and the ocean pours forth its measureless depths towards any drop that seeks its bosom.

Having seen what devotion is, what its objects, how it can be increased, we may fitly measure its value so as to find motive for attaining it.

Devotion changes the devotee into the likeness of the one he loves. Solomon, the wise Hebrew, declares that as a man thinks so he is. The *Chhândogyopaniṣhad* teaches that man is created by thought; what he thinks on that he becomes. But the intellect alone cannot easily be shaped into the likeness of the Supreme. As cold iron is hard, and incapable of being worked, but heated in the furnace becomes fluid and flows readily into any desired mould, so is it with the intellect. It must be melted in the fire of devotion, and then it will quickly be shaped into the likeness of the Beloved. Even love between equals, where it is strong and faithful and long continued, moulds them into each other's likeness; husband and wife become like each other, close friends grow similar each to each. And love directed to one above us exercises its transforming power still more forcibly, and easily shapes the nature it renders plastic into the likeness which is enshrined in the heart.

Devotion prevents the making of new karma, and when the old is exhausted the devotee is free. The great Christian teacher, St. Paul, writing of himself, declared that he no longer lived but Christ lived in him, and this saying becomes true of each devotee as his devotion leads him to surrender himself utterly to the one he loves. He thinks of his body not as his, but as an instrument used by his Lord for the world's helping; all his actions are done because they are the duty given him by his Beloved; does he eat, it is not to gratify the palate, but to keep in working order his Lord's instrument; does he think, it is not for the pleasure of thinking, but in order that his Lord's work may be the better done; he merges his life in the life he loves, thinks, works, acts, in union with that higher life, merging his smaller rill of being in the larger stream, and finding a deep joy in feeling himself part of the fuller life. So it is written: "Whatsoever thou doest, whatsoever thou eatest, whatsoever thou offerest, whatsoever thou givest, whatsoever thou doest of austerity, O son of Kuntî, do thou that as an offering unto Me. Thus shalt thou be liberated from the bonds of action (yielding) good and evil fruits." (*Bhagavad-Gîtâ*, ix. 27, 28.) Where fruits of action are not desired, where actions are done only as sacrifice, no karma is made by the actor, and he is not bound by them to the wheel of births and deaths.

Devotion cleanses the heart. Once again Shrî Krishṇa teaches us, and the words at first seem strange. "Even if the most sinful worship me with undivided heart, he too must be accounted righteous." Why? we naturally ask; and the answer comes: "Because he hath rightly resolved; *speedily he becometh dutiful*, and goeth to peace eternal." (*Ibid.*, 30, 31.) In the higher world men are judged by motives not by actions, by inner attitude not by external signs. When a man feels devotion to the Supreme, he has turned his back on evil and has turned his face to the goal; he may stumble, stray, even fall, but his face is turned in the right direction, he is going homewards; he must needs become dutiful by the force of his devotion, for seeking union with his Beloved he will swiftly cast away everything that prevents the union; to Him who sees the end from the beginning he *is* righteous when his face is turned to righteousness, and his love will burn up in him the evil that veils from him the Being he adores and produce in him the likeness that he worships. So sure is this action, so inviolable the law, that he is "accounted righteous." To the two great classes of the self-seekers and the seekers of the Self, he has changed from the first into the second.

Devotion puts an end to pain. That which we do for the object of our love is done with joy, and pain is merged in gladness when it is endured for the sake of one we love. The mere earthly lover will gladly undergo hardships, perils, sufferings, to win approval from, or to gain something desirable for, his beloved. How should not the one who has caught a glimpse of the beauty of the Self do joyfully all that brings him nearer to union, sacrifice ungrudgingly, nay, with delight, all that withholds him from the bridal of the inner life? For the sake of being with one we love, we readily endure inconvenience, sacrifice comfort, the joy of the presence of the loved one lends charm to the surmounting of all obstacles that separate. Thus devotion makes hard things easy, and painful things pleasant. For love is the World-alchemist and transmutes all to gold.

Devotion gives peace. The heart at peace in the Self is at peace with all. The devotee sees the Self in all; all forms around him bear the impress of the Beloved. How then can he hate or despise or repel any, when the face he loves smiles at him behind every mask? "Sages look with equal eye on a Brâhmaṇa adorned with learning and humility, on a cow, an elephant, and even a dog and a dog-eater." (*Bhagavad-Gîtâ*, v. 18.) No one, nothing, can be outside the heart of the devotee, since nothing is outside the embrace of his Lord. If we love the very objects touched by the one we love, how shall we not love all forms in which the Beloved is enshrined? A child in his play may draw over his laughing face a hideous mask, but the mother knows her darling is underneath; and when in the world-lîlâ the Lord is hidden under form repulsive, His lovers are not repelled, but see only Him. There is no creature, moving or unmoving, that exists bereft of Him, and in the heart-chamber of the vilest sinner the Holiest abides.

Thus we return to our starting-point and learn to recognise the devotee by his aspect to his fellow-creatures. His abounding love, his tenderness, his compassion, his pity, his sympathy with all faiths and all ideals, these mark him out as a lover of the Lord of love. It is told of Shrî Râmânûjâchârya that a mantra was once given him by his Guru, and he asked what would happen if he told it to another: "Thou wilt die," was the answer. "And what will happen to the one who hears it?" "He will be liberated." Then out ran the devotee of Shrî Kṛishṇa, and flying to the top of a tower, he shouted out the mantra to the crowded streets below, careless what happened to himself so that others should be set free from sin and sorrow. There is the typical devotee, there the lover transformed into the likeness of the Beloved.

ANNIE BESANT.

SOME MISCONCEPTIONS ABOUT DEATH

DEATH is a subject which cannot but be of the deepest interest to everyone, since the one thing which is absolutely certain in the future of all men alike is that one day they must die, and still more since there is hardly any one except the very young from whose ken death has not already removed some dearly-loved one. Yet though this is thus a question of such universal interest, there is perhaps none about which the misconceptions current in the popular mind are so many and so serious. It is impossible for us to calculate the vast amount of utterly unnecessary sorrow and terror and misery which mankind in the aggregate has suffered simply from its ignorance and superstition with regard to this one most important matter. There is amongst us a mass of false and foolish belief along this line which has worked untold evil in the past and is causing indescribable suffering in the present, and its eradication would be one of the greatest benefits that could be conferred upon the human race.

This benefit the Theosophical teaching at once confers on those who, from their study of philosophy in past lives, now find themselves able to accept it. It robs death forthwith of all its terror and much of its sorrow, and enables us to see it in its true proportions and to understand its place in the scheme of our evolution.

Let us take the most prominent of these misconceptions one by one, and endeavour to expose their fallacies. Some of them may be described as religious misconceptions, and their prevalence may be directly traced to the corruption of original Christian doctrine which has crept into our churches and destroyed so much of their vitality and usefulness. We will, however, leave those until later, and will first of all consider some of the widely-spread popular delusions on this important subject.

People are sometimes inclined to think that after all it does not so very much matter if a man's ideas about death are distorted; when he dies, they say, he will find out the facts for himself, and if he has been mistaken he will soon realize it. Such a contention is defective in two ways; it takes no account of the awful terror of death which from ignorance overshadows the lives of so many, nor of all the unnecessary sorrow and anxiety felt by the survivors about the fate of departed friends; and it ignores the fact that man after death very often does *not* immediately realize his mistakes, and correct them by the light of the truth—and that in consequence of his inability to do this, much trouble frequently arises.

The first and most fatal of all misconceptions about death is the idea that it is the end of all things, that there is nothing in man which survives it. Many people seem to be under the impression that this gross form of materialism has almost died out from among us, that it was a mental disease of the earlier part of the century, and that the race has now outgrown it. It is much to be wished that this view represented the facts of the case, but I fear a careful student of contemporary thought can hardly endorse it. It is happily true that this noxious weed of materialism no longer rears its head in high places with the confidence of yore, for the men whose opinion is worthy of attention have by this time learnt better than that. But there is still an immense mass of blank ignorance in the world, and worse still, there is much of that most objectionable of all forms of ignorance which, having picked up a few scientific catch-words, inflates itself with aggressive self-conceit and believes itself in possession of the wisdom of the ages. Among the unfortunate beings who are suffering under that variety of mental thraldom there is even yet much of the crudest materialism.

Still we may certainly hope that any such feeling is declining, but I fear that can hardly be said of another less blatant but more insidious variety of the disease. There are many thousands of men and women who nominally profess some form of religion, and would indignantly repudiate the suggestion that they were materialists, and yet for all practical purposes they live their lives precisely as though this world were the only one of which they had to think. They may sometimes use words and phrases implying the existence of another, but it never appears to enter in the slightest degree into the calculations upon which they base their conduct. This practical materialism, while less obviously idiotic than the other, and less offensive to the man's neighbours, yet produces much the same result in his condition after he has passed the portals of death.

Another and perhaps even more widely spread misconception is that death is a plunge into the great unknown—that nothing can ever be learnt with any certainty as to the states into which man passes when he leaves this physical plane. Certainly various religious sects profess to give exceedingly precise information as to these states, yet to the vast majority of their followers there seems to be a sense of absolute unreality about it all; at any rate they neither act nor speak as though they really believed it. And indeed, in the case of most of these sects the information given is so wildly inaccurate that even if it were believed it is very doubtful whether it would not produce more harm than good.

Among the forms of faith of our Western world the great Catholic Church stands alone in giving teaching upon the subject of the conditions beyond the grave which, though couched in a symbolism which has been misunderstood and materialized, nevertheless expresses the facts sufficiently to enable those who have accepted it, to comprehend the position in which they find themselves after leaving the physical body. Even here, however, the truth is on the one side darkened by the false shadow of the blasphemous doctrine of eternal torment, and on the other side is deprived of much of its dignity by a ridiculous system of so-called indulgences. I presume that we may take the Catholic doctrine on the subject, stated very roughly, to be this—that while the hopelessly wicked man drops into hell, and the great saint is caught up immediately into heaven, as was the Blessed Virgin at her Assumption, the ordinarily good man still retains many faults and imperfections which unfit him to pass directly into the presence of God, and consequently needs a shorter or longer stay in an intermediate condition called purgatory, during which his various failings are eliminated by a comparatively short though painful process. It is only after being thus made perfect through suffering that he is ready to pass on into the joy of the heaven-world.

It will at once be seen that this theory, in the form in which I have here stated it, corresponds very closely with the facts of the case. There comes a period in human development, though not for millions of years yet, where the man who has set himself steadily against progress *does* drop out—not, indeed, into an everlasting hell, for that is nothing but the ghastly invention of the disordered brain of some diabolical monster of human cruelty, but into a condition of comparatively suspended animation in which he awaits the advent of another scheme of evolution which offers him, in its earlier stages, an opportunity of advancement more within the limits of his feeble capacities. On the other hand, the highly developed soul, who during earth-life has gained complete control over his lower nature, and entirely dominated passion and desire, does in consequence sweep through the astral life with such rapidity that when he regains his consciousness he finds opening out before him the indescribable glory and bliss of the heaven-world.

But the ordinary man has by no means succeeded in entirely dominating all earthly desires and passions before his death. Thus he finds himself upon the astral plane with a very fairly vigorous desire-body which he has made for himself during physical life, and in which he now has to live until the process of its disintegration is in turn completed. It disintegrates only as the desire which is its life dies out of it, and this often involves suffering which is not inaptly symbolised by the fires of purgatory.

The often-quoted illustration of the drunkard, though of course an extreme case, shows very clearly the manner in which this system of purgation works. We know how terribly strong this drink-craving is—how when it seizes upon a man it overpowers all sense of decency, all his natural affection for those near and dear to him, so that he will leave his wife and children starving, and will even sell the very clothes off their backs in order to obtain the means to gratify his abominable appetite. When that man dies, his disposition is in no way changed by death; the horrible craving is as strong upon him as ever—nay, even stronger than ever at first, because the desire-vibration has no longer to set in motion the heavy physical matter. But since he has lost the physical body, by means of which alone he could achieve his desire, this craving must remain for ever unsatisfied. It will be seen that we have there the elements of a very real purgatory, and that the symbol of the purifying fire is by no means an unsuitable one.

Happily, however, it *is* purgatory, and not hell—not the senseless, useless eternity of torment for the mere gratification of the devilish malignity of an irresponsible despot in which orthodox Christianity asks us to believe, but simply the necessary, the only effective and therefore the most merciful process for the elimination of the evil desire. Terrible though the suffering may be, the desire gradually wears itself out, and only then can the man pass on into the higher life of the heaven-world. But because the desire is burnt out, the man is definitely freed from it, and he need not take up the burden of it again in his next incarnation unless he wills it.

The desire itself is dead, but there still remains the same weakness of character which made it possible for him to be subjugated by it. In his next life he will be born with an astral vehicle containing such matter as is necessary for the expression of the same desire—with, so to speak, an outfit which would enable him to repeat his last life in that respect. He receives that matter because in his last incarnation he sought it and made use of it; but though he is thus provided with it this time, he is in no way bound to employ it in the same way as before. If from previous karma he should have the good fortune to find himself as a child in the hands of careful and capable parents, and so be trained to regard such desires as evil, and to gain control over them and repress them as they appear, then the matter which would have expressed them will remain unvivified and gradually become atrophied for want of use, as many of our physical muscles are.

The matter of the astral body is slowly but constantly wearing away and being replaced, precisely as that of the physical body is; and as this which is atrophied disappears, it will be replaced by matter of a more refined order which is incapable of responding to the strong, coarse vibrations of that grossly sensual desire, so that that particular abomination will become impossible to him. He will, in fact, have grown beyond it and finally conquered it, so that never again in all his long series of future lives will he repeat that mistake, for he has now built into his ego the opposite virtue of complete self-control as far as that vice is concerned. Through the life of successful struggle against that desire the victory over it has been won; and now there is no longer a struggle, for he sees the vice in its true colours and it has not the slightest attraction for him. Thus the suffering on the astral plane which once seemed, and was, so terrible to him, has been in reality a blessing in disguise, since through it he has been enabled to gain this immense moral victory, to take this decided step upon the path of evolution; and so far as we can see there is no other method than that suffering by which this splendid result could possibly have been achieved.

Thus we see that there is a very real truth behind the doctrine of purgatory, and that when the abuse of pretended indulgences was swept away during that extraordinary outbreak of diseased matter from the ecclesiastical system which it is the fashion to call "the reformation," a very great deal that was beautiful, true and useful was cast aside as well. One of our most serious losses at that time was the custom of prayer for the dead, and the nations who blindly threw away that means of helping their fellows have ever since paid the penalty of their folly in the persons of their departed members, who have had to fight their way unaided through the astral world, because their friends had persuaded themselves that it was wicked to try to assist them! Truly against stupidity even the Gods themselves fight in vain.

What is a prayer for the dead but an expression of an earnest wish and a loving thought for those who have passed on before us? We know that in physical life such wishes and such thoughts are very real and objective things—storage-batteries of spiritual force which will discharge themselves only when they reach the person towards whom they are directed; why should it be supposed that there is any difference in their action when the person thought of has no longer a physical body? The prayer or the strong loving wish for a particular dead person always reaches him and helps him, nor can it ever fail to do so while the great law of cause and effect remains part of the constitution of the universe. Even the earnest general prayer or wish for the good of the dead as a whole, though it is apt to be a vaguer and therefore a less efficient force, has yet in the aggregate produced an effect whose importance it would be difficult to exaggerate. Europe little knows what it owes to those great religious orders who devote themselves night and day to ceaseless prayer for the faithful departed.

If it should be asked what it is that we ought to wish for our dear ones who have passed away—we who in many cases know so little of their condition that we might well fear to set in motion a force which might be ill-directed for want of more exact knowledge of their need—we cannot do better than turn to the formulas of the Catholic Church once more, and use that beautiful antiphon which appears so often in the services for the dead: "Eternal rest grant unto him, O Lord, and let light perpetual shine upon him." Unless we are dealing with a case in which we know of some special requirement towards which we can direct our thought-force, what better wish could we formulate than that expressed in those words of long ago, words which for many centuries have been the channel through which yearning affection has voiced its holiest feelings—by which so much suffering has been eased, so much benefit given?

If we observe how exactly it meets the needs of the man who has recently passed away, we shall realize that whoever may have composed that antiphon must have known very well what he was about, or perhaps been guided from above to write even better than he knew. For its two clauses express exactly the conditions which are most desirable for the dead; first, perfect rest from all earthly thought and care, so that his progress towards the heaven-world may be undisturbed, and secondly the perpetual light of the divine love shining clearly upon him through the higher and more spiritual part of his own nature, drawing him ever upward toward itself, so that his progress may be rapid. Truly earth has little more of assistance to give to a man for whom such a prayer as that is being earnestly and constantly offered.

We see, therefore, that religion (always excepting the doctrine of those sects which vaunt their separation from universally-accepted truth by boastfully labelling themselves as "protestant") has done much for the help of the departed, and would have done much, if it had been intelligently believed, towards correcting the wrong impressions current in the world with regard to death. Yet nevertheless it is responsible for certain special misconceptions of its own, as will be seen hereafter.

A curious form of this delusion that nothing can be certainly known about after-death conditions is the opinion (which, absurd as it seems, is really held to my own knowledge by devout and earnest people) that man is not meant to know anything of this other world—that its secrets are a divine mystery which God has intentionally hidden from the eyes of men, and that to pry into it is impious. Surely no more absolutely fatuous contention has ever been advanced; for if we find ourselves in possession of faculties to which that world lies open, can it be supposed that we are intended deliberately to blind ourselves to it? If we find at every turn, as we do, evidence of the existence of that world, and of the continued life of our friends there, are we to ignore all this and hide our heads in the sand like the ostrich? All the greatest saints of whom we know have spoken of this unseen world and described their visions of it and their experiences in connection with it; are we to suppose that they all were guilty of blasphemous curiosity when they examined, and of infidelity and treachery when they described, the truths of this higher life? But surely argument would be wasted in refuting so obviously foolish an idea as this.

If we find that many among us are able to see this inner world—if it is even a mark of a certain kind of development to be able to see it—then we know that this faculty is the heritage of all our brothers, that one day all mankind will see as some of us see now, and consequently that the acquirement of such sight is simply an incident of man's evolution, and a definite part of the great scheme of the universe—a development to be welcomed and made good use of, not to be regarded as abnormal and impious. All the more certain are we of this fact when we see the results which follow the possession of this faculty, when we see that to know the truth by its means removes from a man all fear of death on his own account, all anxiety and unrest with regard to the condition of his departed friends; above all when we realize that he who holds this knowledge can be infinitely more useful to those who have passed away than is the ignorant man. We see that always much good, and never aught of evil, comes from the fuller knowledge and the wider hope with which the higher vision endows us; and we know there can be nothing wrong in that which brings us nearer to the eternal truth which is behind all these forms of manifestation.

Directly connected with, and to a great extent caused by, this delusion that nothing can be known of the world beyond the grave, is the terror of death which is so serious a factor in the lives of many. This is not a matter which is commonly spoken of, but any man who is in a position, such as that of a priest, which admits him to the inner confidence of large numbers of people, will be aware that there are those to whom this ever-haunting dread is a very real and terrible thing, a spectre present with them at every feast, and rarely leaving them an hour's peace or freedom.

Naturally, also, the man who so fears death for himself fears it for his friends also, and when they pass away from him he not only sorrows for the separation, but is also full of misery and anxiety as to their probable fate. The knowledge of the real facts about death at once destroys both the terror and the anxiety; the man who is instructed upon these points recognizes death as but an incident in life, and realizes that the existence upon the other side is no more to be dreaded than is that upon this side. The dread is inspired not so much by the definite expectation of anything appalling, as by the feeling of dim uncertainty, the horror of a vacant abyss. When this is replaced by definite knowledge as to the astral world, man regains his confidence and is prepared to face with equanimity whatever fate may be in store for him. The recognition that the higher worlds are governed by exactly the same laws as this which we know at once brings them into closer touch with us, and makes us feel more at home with them; it is, in fact, in other words, the certainty that in all worlds alike we are in the hands of the same divine power, and that consequently we and our loved ones also are equally safe in all.

C. W. LEADBEATER.

(TO BE CONTINUED)

REVIEWS AND NOTICES

MASONRY AND MEDIÆVAL MYSTICISM

Traces of a Hidden Tradition in Masonry and Mediæval Mysticism. Five Essays by Isabel Cooper-Oakley. (London: The Theosophical Publishing Society; 1900. Price 3*s*. 6*d*.)

OUR readers will be glad to have in book form this selection from Mrs. Cooper-Oakley's interesting essays which have already appeared in our pages. Mrs. Cooper-Oakley has done well to essay the exploration of a field so rich in mystic interest and to investigate the more immediate Western traces of our far-stretching theosophic heredity.

It cannot be too frequently insisted upon that Theosophy is no new mushroom growth, no passing fad, no disordered "giving out" of untrained sensitives, no independent revelation of sporadic mysticism, but the carrying on of a glorious past, the continued effort of an ordered tradition, a branchlet of the Great Banyan Tree whose roots are above.

It is this which lends it a strength and dignity which the innumerable mistakes and stupidities, the grotesque misconceptions and vulgarity of belief of many of those who call themselves its followers cannot weaken or dim.

Even were we to have no "new teaching," as it is called—no reformulation of the old truths, no colleagues who were competent to "see"—we should still have the inexhaustible mines of the theosophic past from which to quarry that wisdom after which the best of mankind have ever been seeking. Theosophy dowers her servants with the piled-up riches of the past stored in every land and tongue. If others are rich in one religion, we are richer than them all, for we have the wealth of every religion on which to draw; if others are rich in the illumination of some special seer or mystic order, we are richer far in treasuries of such illuminations.

Who of us can doubt this, if we turn to our literature? Turn over the pages of this REVIEW, say for a year past—the contents are truly catholic: Vedânta, Taoism, Gnosticism, Bardism, Druidism, Zuñi secret traditions, Hermetic wisdom, the lore of the Golden Horus, the Law of the Buddha, Sûfîism, the Gay Science of the Troubadours, Pythagoreanism, Platonism, the teaching of Kṛiṣhṇa, the wisdom of Chaldæa and Peru, Rosicrucianism and the Kabalah, Christian mysticism, and the wisdom-teaching of the Christ . . . !

And yet there are people—very many people—who are foolish enough to think that Theosophy can be dismissed with a sneer, or with some distant reference to "tea-cups." One would hardly have thought that all these clever and superior people could have been so easily hypnotised by so trivial an incident; but apparently such is the case. We are sorry for them, for if they had strength to turn their fascinated eyes from the "tea-cup" theory, they would see the Temple of Theosophy revealing itself tier after tier in silent grandeur, as the mists of the past are dissipated by intelligent industry.

Mrs. Cooper-Oakley has succeeded in revealing some of the outlines of the masonry of this vast Temple, and in her five essays has gathered together a mass of interesting information from many books. We are glad to see that great pains have been taken with all the numerous references, so that those who wish to go more deeply into the subject can now pursue their own investigations among the English, French, German and Italian authorities whose works are cited.

The Essays, besides a General Introduction, include "Towards the Hidden Sources of Masonry"; "The Traditions of the Knight Templars revived in Masonry"; "The Troubadours"; and "The Heavenly Kingdom of the Holy Grail."

These are the first-fruits of Mrs. Cooper-Oakley's studies, and we hope before long to present our readers with further contributions from her pen. She has among other things the useful faculty not only of ransacking libraries and unearthing rare books, but also of getting librarians and others to take an interest in her researches, and her authorities are not taken merely from the shelves of the British Museum, but from works found in the great libraries of France, Germany, Russia, Austria and Italy.

G. R. S. M.

MAGAZINES AND PAMPHLETS

IN *The Theosophist* for March Colonel Olcott concludes the history of the year 1888, as we learn at the close of the chapter. It would be a convenience to his readers if he would head each instalment with its date, often not discoverable without some trouble. A good deal of the present chapter is occupied with matters which have now lost interest for us. It is doubtless pleasant to the Colonel to remember how perfunctory the meetings of all Councils and Committees become when there is some one always ready and willing to do the work without them; but one does not quite enjoy the spectacle of the gods squabbling and slanging each other like mere men and women. It is quite Homeric—and quite natural; but it somewhat jars upon our degenerate nerves. More satisfactory is the record of the deputation from Japan. The Japanese Buddhists were at that time still smarting from the "disestablishment" of their religion as the national creed of the country in favour of the still more ancient "Way of the Gods," and looking round them for some means of (in the words of their address) "wiping off the rust accumulated on the solid gold structure of Buddhism so that it may outshine the new-made brass structure they are trying to erect." Our readers will agree that to invite our President-Founder to come and stir them up was a very promising and highly practical device for this purpose. N. F. Bilimoria concludes an interesting paper on "Reincarnation in the Zoroastrian Religion" with the sage remark that "no one should consider that the true and entire Zoroastrianism can be found only with the modern Parsees." S. E. Palmer draws attention to the working of the fear of death, so marked in Tolstoï's works, upon the author's general system of thought; and "A Wayfarer" dwells upon the never enough to be repeated lesson to "stand still" from time to time to see where we are going and what we are doing. Râma Prasâd continues his "Thoughts on the *Bhagavad-Gîtâ*," and a sermonette by J. Martin, an address entitled, "Progress towards Unity," delivered by Geo. Fowlds before the Congregational Union, Dunedin, and a biographical sketch of the late Professor H. C. Warren, of Harvard, form the more solid contents of the number. P. Nârâyan Iyer ends his exposition of the legend of Kṛiṣhṇa and the Gopîs—somewhat to the relief of European readers; and we must not forget Colonel Olcott's kindly and delicate letter to a correspondent who had proposed to come to Adyar for study.

The Prasnottara for March opens with a notice of the removal of the Headquarters to a fresh site near to Mrs. Besant's new residence and closely adjoining the Central Hindu College. This brief announcement gives considerable "matter for thought"—which, however, is best not put into words until the authorities have said *their* word upon it. Its literary contents are a single question, put but not answered, as to the efficacy of the "product of the cow," which we will politely call by its Pârsî name "Nirang," and continuations of the "Caste System," the "Daily Practice of the Hindus," and Mrs. Besant's "Building of the Individual."

The original matter of the March *Theosophic Gleaner* comprises a portion of a lecture upon "Universal Religion," by P. N. Patankar, M.A.; an interesting little note by Dr. Marques, upon the symbolism connected with the number 108, said to be the number of the signs imprinted on the feet of the Lord Buddha, and a short paper by M. B. Ghandhee identifying the Zoroastrian Ahuramazda as the Second, or Manifested, Logos instead of the First. There is an interesting account of Mrs. Besant's visit to Bombay and the crowds that assembled to hear her lecture on the "Value of Devotion" which our readers will find in another portion of this number of the REVIEW, and an obituary notice of the late Mrs. Sarah D. Gostling, wife of Mr. D. Gostling, President of the Blavatsky Lodge, Bombay.

Also received, the *Ârya Bâla Bodhinî*, the *San Márga Bodhinî*, the *Light of Truth*, and *The Buddhist* from Colombo. This last contains an interesting account of the distribution of the relics of the Lord Buddha discovered near the ruins of Kapilavasthu.

The Vâhan for April contains a concluding letter from G. R. S. M. as to the actual date of Jesus. It is impossible to say that the question is left in a satisfactory position. We cannot, of course, expect our opponents to accept our mere assertion that the witnesses who speak to the later date are simply mistaken; nor is the story shadowed out as the statement of the actual facts one which is likely to be accepted, even as a reasonable hypothesis, without the evidence which, it is admitted, is not forthcoming. In the "Enquirer," C. W. L. gives a valuable answer as to the joy of the disciple in his work and another to a question as to the connection of the "Seven Spirits before the throne" with the actual Planetary system. Other questions are: if there must not be consciousness of evil on the devachanic plane; *why* during the Dark Ages the Great Ones cannot spiritually influence this world as before; and if there be not danger of the race becoming extinct as the mind comes more and more to control the desire-nature.

Dev Vâhan for March contains an account of the Convention at Adyar, a notice of Hornstein's play, "Buddha," lately given at Munich, with a defence against the popular idea of Nirvâṇa as Annihilation, the usual full analysis of THE THEOSOPHICAL REVIEW, and translations from *The Vâhan* and from C. W. Leadbeater's *Christian Creed.*

From Paris we have the first three numbers of the *Bulletin Théosophique*, established by Dr. Pascal as the "special organ of the French Section"; not for sale, but to be sent to the members of the Section when and as far as the funds permit. The Doctor opens the new venture with a cheery and confident statement of the good work doing and to be done by the new Section; and makes graceful acknowledgment of the help already given by Mrs. Burke and Mr. Leadbeater, and promised by other distinguished members of the Society. There cannot be anything better adapted to secure a kindly fellow-feeling amongst the lodges, and to encourage them in their work than such a means of communication as is thus provided, and we wish it every success.

The same cheerful confidence is breathed in the editorial for the opening of the new volume of the *Révue Théosophique Française.* We are told that "members—numerous, and (still better) souls ripe for true theosophical action, have come to the new Section; others are coming, and the moment is near when the 'centre of light' will powerfully radiate over our country, and disperse the death-darkness which scientific and philosophic materialism have accumulated upon this nation, formerly so noble and so generous." No one will rejoice more than their English brothers and sisters to see the fulfilment of this hope. The number contains translations from Mrs. Besant, Mr. Leadbeater, and Mr. Sinnett's Convention Address on the Prospects of Theosophy; a paper by Paul Gillard, "Our Needs and Our Desires," and a little Russian story of Invisible Helpers.

Theosophia contains Dutch translations of two articles by H. P. B. from *The Theosophist*, a paper by L. Williams from this REVIEW, and the continuation of *Esoteric Buddhism.* J. van Manen continues the *Tao Te King*, and gives us a paper on Confucius which we should be glad to see in English.

The Roman *Teosofia* gives an account of Colonel Olcott's visit to Rome, and continues Sig. Calvari's "The Old Man and the New," Mrs. Besant's "Why I became a Theosophist," and C. W. Leadbeater's *Clairvoyance.*

Teosofisk Tidskrift for February-March, has translation from Mrs. Besant's "Christ—the Historic, the Mythic and the Mystic," and "The Three Paths to Union with God."

The Theosophic Messenger for March contains, amongst other good hints, the suggestion that "When an inexperienced speaker rises to read a paper, we might help him to a better control of his mind by sending him harmonious and reassuring thought-currents, instead of sitting in cold criticism." There is a pleasant little account of the Adyar Convention, by one who was present.

In *Theosophy in Australasia* for February, W. G. John presses upon us the necessity of vigorous effort, each in his own way; and is inclined to think what most of us need is to gain more control over "that thing which we call our mind"—to quote Lord Westbury's splendid impertinence. As he truly, if not quite politely says, we are yet ruled mainly by *Tamas*—Indifference, and there is no way of attaining *Sattva* without passing through *Rajas*—the period of Storm and Stress. Dr. Marques furnishes advanced proofs of a new and improved edition of his interesting work on the Human Aura. Questions and Answers (from *The Vâhan*) and Activities complete the number.

The second number of the *New Zealand Theosophical Magazine* fully maintains the standard of its first, and the third is also very good. We congratulate our busy colleagues of the farthest Antipodes on their venture.

Philadelphia, from Buenos Ayres, for February, contains a paper by Colonel de Rochas upon "Electrical Women." Señor Zuñiga Medina gives a curious account of the Mysteries of the Pyramids founded upon Moore's *Epicurean,* whose not very high authority is supported by the statement that *he* copied from Iamblichus: and there is also a translation from Eliphas Lévi, headed "Life and Death—Waking and Sleeping."

Amongst the miscellaneous literature we have to acknowledge, the first place is claimed by a new Quarterly, published by E. Bell, price 1s., entitled the *Humane Review.* We shall all be with the editor in his statement that "the spirit which animates practical morals is the conviction that all life is akin, and that our most important yet most simple duty towards our sentient fellow-beings is a sympathetic regard for *their* needs and *their* individuality as well as for our own." Whether this or anything else "shows what great need there is of a humane *as well as* a merely academical school of ethics," is a question on which opinions may differ. If our friend cannot get his humanity *out of* his academical system of ethics, I think his readers will say that either his system or his humanity must be out of joint. But this by the way. The number opens with a perfectly delightful paper by J. Bernard Shaw, entitled "The Conflict between Science and Common Sense," alone well worth the price. This is followed by other articles upon such subjects as "Inhumanity in Schools," "Militarism and Humanity," "Shall Hanging end with the Nineteenth Century?" etc., of which I will only say that a large number of readers will highly approve of them, and find them just what they would desire to have said. That the world would be very much better if their principles were carried out is quite undeniable; that it would *also* in other respects, be much worse, is a conviction the stake cannot burn out of *me*. But this concerns myself alone; and I have no hesitation—here—in wishing *The Humane Review* long life and good success. Also received *Neue Metaphysische Rundschau; The New Cycle*, with a sketch of modern Russian literature, by Herman Rosenthal; *Mind*, in which John Barker gives a very good answer to the question "Why I believe in Reincarnation?"; *The Arena; Light; The Lamp; Modern Astrology; Notes and Queries; Humanity; L'Écho de l'Au-delà et d'Ici-bas; Suggestive Therapeutics; Monthly Record* and *Animals' Guardian; Herald of the Golden Age; La Paix Universelle; Revista Universal* (Barcelona); *Review of Reviews; Astrological Magazine* (Madras); *Indian Review*, March, containing a curious bit of "spread-eaglism" by Prof. Edwin Johnson, natural enough in America, but reading oddly as written by an Englishman about the English; and a useful paper on Indian Industries, by Babu Prithvis Chandra Ray. In reference to an article mentioned in our notice of the first number of this magazine, a correspondent wishes to explain that the metrical translation of the *Râmâyana* therein referred to is one by Mr. Romesh C. Dutt, C.I.E., which is shortly to be published in England in the series of the "Temple Classics."

W.

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ON THE WATCH-TOWER

The Earth giving up her Dead

EVEN commercial undertakings contribute incidentally to establish the truth of the Wisdom-Religion, and in the excavations undertaken for the Nicaraguan Canal, many treasures of the past are being brought to light. Mr. Louis Chable was the "Secretary of the Congressional Committee on Commerce, and later its Costa Rican representative," and he has unearthed some of the interesting "finds" of recent years. Among these is an image of the Lord Buddha of a Chinese type, found in an Aztec burial ground of about a thousand years ago; the material of the image is Nicoyan clay, so it must have been made by a local artist, despite the Asian character of the model, and many questions are asked as to the connection between China and America. The old records teach us that China was peopled from Atlantis, and students will remember that China has kept a tradition of the "Ruler of the Golden Gate"—the Emperor of the mighty Toltec State—and of old turned her eyes ~~west~~wards east in seeking the home of her divine Kings. That she was also in touch across her eastern seas is undoubted, and there seems no reason to suppose that she lost this touch in comparatively modern times. People speak of the "discovery of America" by Columbus, but he only discovered the way thitherwards from Europe; China knew her path eastwards across the sea, and the old intercourse between Asia and America seems likely to be substantiated in a way satisfactory to the modern mind.

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Ancient Art

MR. CHABLE is also unearthing many artistic treasures, which bear witness to ancient skill, admitted by the Americans to be beyond their own. Many of these objects are found in graves, buried with the corpses of the dead, in the islands of Lake Nicaragua, and on the slopes of the volcanoes of Ometepe, 8,000 feet above the level of the sea. The *Pittsburg Despatch* says in its New York correspondence:

> As to the Asiatic-Americans' pottery, no living man can make its equal to-day. The fowls of the air, the beasts of the land and the fish of the sea, were limned on their bowls and jars and vases. The birds are full of motion, as though a Japanese artist had painted them with a stroke of his never-failing brush. It was evidently the Aztec artisan's chief aim to depict the animal world, and he found pleasure in decorating his pieces with all sorts of living creatures.
>
> Among the articles dug up by Mr. Chable, and which New York scientists are gloating over, are cups and jugs, household utensils and dolls, jewelry, idols and musical instruments of quaint design.
>
> Love of children must have been one of the traits of the Asiatic-American Indians, for Mr. Chable found numerous specimens of toys for children—articulated dolls, too, all of clay, clumsy some of them, as if they had been fashioned by youngsters. Arms, legs and head work in sockets, aye, with ball bearings, and are fastened to the trunk by pita fibre passed through holes in the two pieces. Ingenious, to say the least. Then there are toy imitations of men and women, the latter carrying the baby papoose fashion.
>
> Musical instruments galore! Whistles in the shapes of birds, man's heads, frogs, all clay, all grotesque, all with the five holes of the ocarina. Here is a small duck made of black earth with beryl wings and gaping beak. Blow through the aperture in the folded wings and you will hear the five tones of the Chinese lute, F, G, A, B flat, B natural. Two jars of enamelled clay, stained red and brown, make up the twin whistling vases. Each is ten inches high, with long, straight neck and full, round body. A narrow duct connects the necks, and the bodies are also joined together. In the neck of one is a stopper pierced with five holes.

Pour water into the open neck, and as the first jar fills the air is expelled from the second through the perforated stopper. It comes out whistling softly—again the five tones of the Chinese lute. If you apply your fingers, you can play all sorts of melodies from " Pinafore " to " Gotterdammerung " But that isn't all. This striped clay tiger sings when you blow through its tail.

The Aztecs stained these jars curiously with red lead and black, weaving intricate patterns, beautiful as the veining of a woman's hand. Some of them came out of the fire a fascinating thing of colour, and their smooth enamelled beauty defied both time and the rotting earth.

Of jewelry Mr. Chable found amulets of jade and agate, necklaces and bracelets and anklets of orthoclase, amphibole, copper, silver, gold, rings and dangling charms, pigs in copper, birds in mother-of-pearl, lizards in tortoise-shell, earrings in malachite, hairpins fashioned like green jade bats. The many ornaments of gold discovered in the graves of caciques are in the shape of heads, of bats, of frogs, of lizards, of eagles, shapes human and animal, all well-fashioned or moulded, considering the rude instruments used by the primitive artisans. Two-headed eagles, such as the Austrian and Russian escutcheons show, are most frequent in gold ornaments and in textile work.

The appearance of the Chinese scale is another clear proof of the old eastward communication between China and its motherland Atlantis being preserved across the eastern seas.

* * *

The Beginnings of the Sixth Sub-Race

WITH reference to the statement that the sixth sub-race of our present Fifth Race will develope on the American Continent, a correspondent sends us the following:

" In view of the interest which attaches to the American continent as the anticipated theatre for the development of the sixth sub-race of the great Âryan family, it is worth noting that, according to a recent statistical article in the *New York Times* from the pen of Dr. E. E. Cornwall, by far the larger proportion of the present population of the United States of America is of Anglo-Saxon blood. It is sometimes asserted that the Americans are a mixed race, and that the talk about cousinship and common blood is mere cant: but when it is brought home to us that the Anglo-Saxon element accounts for no less than sixty per cent. of the population of the States, we realise how large a share in the making of the sixth sub-race must necessarily fall to the English-speaking people. The next largest percentage is the Continental Teutonic—the German, Dutch and Scandinavian elements—which amount to twenty-three per cent., and the remaining seventeen per cent. is made up of eleven Keltic and six miscellaneous. These facts seem to emphasise the necessity for that closer union between the different groups of the Teutonic peoples which it may be regarded as one of the fundamental objects of the Theosophical Society to promote. The broader basis of brotherhood which Theosophy inculcates should lay the foundation for union among the German, English, and Scandinavian branches of the Teutonic family, not only on the American continent, but throughout the world. Such a union would make incalculably for peace and progress, and would provide a cradle for the new race round which only harmonious vibrations should prevail; and that would mean that there would then be given the environment in which alone it is possible for any really great spiritual evolution to take place, the environment into which alone another great World-Saviour can be born. Who will be a helper in the pioneer work of cutting down the hideous jungle of race-jealousy and suspicion? There is not one member of the Theosophical Society who cannot take a part in breaking up the 'forms of party strife' and 'ushering in the Christ that is to be.'"

⁂

Ether or Etherion?

A DISCOVERY by Mr. Brush is being commented on by the press of a new "gas" called etherion, "ten thousand times lighter than hydrogen, and capable of penetrating all known substances." For some reason not very obvious, this discovery appears to relieve some men's minds by getting rid of the ether, which is described in the "Research Notes" of the *St. James' Gazette* as a "particular kind of matter," "divested of all the ordinary attributes of matter." If etherion exists, "there is no occasion to trouble oneself any more about the ether." Maybe the "ether" will re-appear a little later, but much will be gained if it be recognised that the word "ether" is being used to cover various sub-states of matter, and that the so-called "imponderable"—imponderable by any apparatus yet invented—exists in different densities.

"Etherion" is probably one of these sub-states and not a "gas" at all, but modern science will not yet accept the eastern theory of tattvas, which alone marks off clearly the gases from the ethers. Meanwhile, in commenting on these subjects, even for popular consumption, it would surely be well to drop such phrases as the "ordinary attributes of matter." The attributes of matter are only relations, and those we call ordinary are merely the relations existing within the range of temperatures and pressures in which we happen to be living. To beings different from ourselves the "ordinary attributes of matter" are quite different. A significant phrase appears in this same article: "As De Fleury has lately said, man is bathed in an ocean of vibrations, and these vibrations are all we know of the world." De Fleury repeats a very, very ancient and quite true teaching, and when this fact is thoroughly realised, people will begin to understand why fruitful study must begin with the study of consciousness, and what is meant by "illusion."

* * *

"Research"

It is regrettable to see Lord Sandhurst advocating the establishment of "research laboratories" in India. The apparently harmless word "research" covers the series of cruel and misleading experiments with which the name of M. Pasteur is for ever connected, the deliberate infliction of suffering on myriads of sentient creatures in the hope that thereby means may be found to enable man to escape the results of dirt, unclean living and unclean food. If men would discipline themselves instead of torturing animals, the reign of disease would become limited.

* * *

Whom they ignorantly criticise

How thoroughly is it true that missionary activity is based on ignorance! The sermon delivered at Wesley's Chapel at the Methodist Missionary Anniversary is a notable instance of this fact, though the preacher was evidently moved by a sincere desire to do good. It scarcely seems possible that, with the knowledge now thrown broadcast as to the common elements in all religions, a preacher could say:

> There is no consent with regard to the unity of God, or the character of God, or the relation of man to God, or the place that man himself occupies in the great mysterious order of things. Consent of nations! Strife of nations; confusion and conflict on every side! It is impossible to gather from the historic manifestations of the world's religions any consistent common element that would suffice for a religion. It is impossible to gather from East or West, from classic or barbarous lands, an element common to them all which we might rescue, so to speak, from its accretions and regard as a pure and adequate version of man's primary relations to God.

Or, again, that among the Gods worshipped by the ancients there is "not a God among them all that one could reverence, that one could love," "to whom a child of man would cry 'my heart and my flesh crieth out for Thee.'" One could not reverence Him of whom it is written: "Beyond the universe, Brahman, the Supreme, the Great, hidden in all beings according to their bodies, the one Breath of the whole universe, the Lord, whom knowing (men) become immortal. I know that mighty Spirit, the shining Sun beyond the darkness. . . . I know Him, the Unfading, the Ancient, the Soul of all, omnipresent by His nature"? Well, minds are differently constituted, and some may see nothing to reverence in this conception of God. If the preacher will visit India, he may learn further how the Indian heart can love God, love with an intense passion of devotion well-nigh unknown in the West in modern days. The sermon is packed with errors from end to end, errors arising from a profound ignorance of the people of whom he is speaking. And when he describes "the Brahman in his thrice-perfected pride [?], in his craft and subtlety, in his pitiless cruelty," and the Pariah, we see at once that he is drawing upon his imagination. It is true that the Pariah is often—by no means always—ignorant and morally feeble, but he is not nearly so degraded a human being as the outcast of the London slum, and the average Brâhmaṇa compares very favourably with the average man of the upper class in England. His "pitiless cruelty" is a curious touch. He does not hunt, nor shoot, nor fish, nor approve of vivisection, and few Brâhmaṇas will kill even the poisonous snake. His pride, deep-seated and intense, is probably his worst fault. But if faults are to be regarded as the results of a national religion, what of western drunkenness, profligacy and brutalising poverty? Surely it is fairer to see in national evils the faults a religion has failed to overcome rather than the fruits it produces?

* * *

ALL readers of *The Secret Doctrine* have had their interest roused in the monster statues of Easter Island far out in the Pacific some 2,500 miles from the coast of South America. Besides these gigantic statues, weighing sometimes as much as forty tons, columns or tablets of stone and wood are found in various parts of the island covered with a hitherto undecipherable hieroglyphic script. The largest of these are some five and a half feet high, and seven inches wide, while the smallest are but five and a half inches long, and four inches wide. But the script on all is the same. If we are to believe the *New York Journal* of April 3rd, a French bishop, the Bishop of Axieri, has succeeded in deciphering some of these characters.

Easter Island

> A French bishop who has resided on the island for many years has at last put forth what may prove the key to the solution of the whole problem. He has prevailed upon the oldest inhabitant of Rapa-Nui, an aged medicine man, or sorcerer, to translate the words found on one of the so-called "talking sticks." It is true that the natives claim this is only the popular interpretation of the words, and that there is also a secret, esoteric significance attaching to each symbol, but the same idea was advanced in connection with the Egyptian hieroglyphics when scholars attempted to interpret them.

The Bishop of Axieri, we are told, has seven of the tablets above referred to, and it is from one of the wooden "talking sticks" that he has given the explanation of thirty-seven of the characters. Can we hope that this may prove the Rosetta Stone of the Easter Island inscriptions? Before we can do so, we must read what the Bishop himself has to say on the matter; but unfortunately the *New York Journal* gives no authority for its statements, as is the case with most of its assertions. Should, however, the key to the hieroglyphics be found to have been discovered, we should, nevertheless, have to regret the loss of many of the inscriptions, for

> Unfortunately the missionaries to Easter Island have so worked upon the fears of the people in attempting to destroy their ancient idolatry that many of these tablets have been concealed or destroyed, but it is still possible that many may be recovered so as to gain a knowledge of the history of the people who formed the strangest monuments ever found.

This destruction of the records of the past is one of the crimes against civilisation committed in only too many lands by the emissaries of Christianity. They have everywhere insisted on establishing their creed upon ruins. In Mexico, the Jesuit missionaries destroyed every relic of the past on which they could lay their sacrilegious hands, and one of the most interesting periods of history is enshrouded by this destruction with an impenetrable veil, so far as ordinary research is concerned. Happily Christianity has now grown out of that barbaric stage, and her bishops decipher instead of obliterating.

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A Protest for Immortality

In the April number of *The London Quarterly Review* Dr. Forsyth ends a deservedly highly appreciative article on the late Dr. Martineau with a striking quotation from the writings of the great Unitarian thinker. 'Tis thus he "protests for immortality" against the "dissolution of personality in death."

> I do not know that there is anything in nature (unless, indeed, it be the reputed blotting out of suns in the stellar heavens) which can be compared in wastefulness with the extinction of great minds; their gathered resources, their matured skill, their luminous insight, their unfailing tact, are not like instincts that can be handed down; they are absolutely personal and inalienable, grand conditions of future power unavailable for the race, and perfect for an ulterior growth of the individual. If that growth is not to be, the most brilliant genius bursts and vanishes as a firework in the night. A mind of balanced and finished faculties is a production at once of infinite delicacy and of most enduring constitution; lodged in a fast-perishing organism, it is like a perfect set of astronomical instruments, misplaced in an observatory shaken by earthquakes or caving in with decay. The lenses are true, the mirrors without a speck, the movements smooth, the micrometers exact; what shall the Master do but save the precious system refined with so much care, and build for it a new house that shall be founded upon a rock.

THE PHILOSOPHY OF BRUNO

I DO not think it can be claimed that Bruno presented anything new to the world; in fact he himself often quotes great teachers of byegone days as having taught precisely the same philosophy. Among these teachers he regarded Nicholas of Cusa as his more immediate master, whilst of those more removed Pythagoras undoubtedly holds the place of honour.

It is perhaps the form and manner of presentment of his philosophy that mark Bruno out for special distinction, and also the fact that the difficulties he had to overcome, both in acquiring knowledge and disseminating it, were very great compared with those of the present day. In the religious world of Bruno's day his teachings were regarded as an innovation to be suppressed at all cost. It was, however, to the few rather than to the many that his message was given, and it does not seem certain that even these fully grasped its meaning.

Bruno has been classed among materialists and atheists by biassed members of the Christian Church, and even avowed materialists have claimed him as one of their number, but the reasons they give for this view are of the flimsiest description, which will not bear a moment's examination. They mostly consist in taking isolated passages from his writings, thus divorcing them entirely from the context and from his teaching as a whole. Pantheistic his writings may be, but they teach a spiritual pantheism from which no one can very well escape.

His position, however, will be made clearer by the extracts from his writings which follow.

When asked by the Venetian Inquisitors to state his beliefs, Bruno replied:

"I hold that there is an infinite universe which is the effect of an infinite Divine power, since I consider it unworthy of Divine goodness and power that being able to produce beyond this world an infinite number of other worlds, it should produce only one finite world.

"So that I have declared that there are an infinite number of worlds similar to the earth, which, with Pythagoras, I understand to be a body like unto which is the moon, the other planets, and the stars which are infinite.

"That all these bodies are worlds without number constituting the infinite universality in infinite space, and this is called the infinite universe in which are innumerable worlds; so that there is a two-fold infinity, the greatness of the universe, and the multiplicity of worlds.

"Further, I place in this universe a universal Providence by the power of which everything lives, grows, moves and exists in its perfection; and I understand it in two ways; the one in the same manner as the soul is present in the body, namely, the whole of the soul in all the body and the whole in each and every part, this I call nature, shade and sign of divinity; the other in the ineffable way in which God in essence, presence and power is in all and above all, not as part, not as soul, but in a manner inexplicable.

"Then in Divinity I hold all attributes to be one and the same thing as do the theologians and the greatest philosophers. I comprehend three attributes, power, wisdom and love, through which things have, firstly, existence by means of the mind; secondly, ordered and definite existence by means of the intellect; and thirdly, concord and symmetry by means of love.

"This I understand to be in all and above all, as nothing is without participation in being, and being is not without the essence of being; and just as nothing is beautiful without the presence of beauty, so from the Divine presence nothing can be excluded.

"In this manner, and not in substantial verity, I understand distinction in divinity."

Of the First Cause Bruno taught that it is impossible to know it as it really is, by simply studying that which it causes to come into manifestation. This he tries to make clear by means of an illustration. Here it may be said that the illustrations given by

Bruno to make his ideas intelligible to his readers are always well-chosen and admirably worked out.

"He who sees the picture," writes our philosopher, "does not see Apelles, but simply the effect of his workmanship, which comes from the quality of the genius of Apelles, which is an effect of the powers and circumstances of that man, of whom as regards his absolute being nothing whatever is known. . . . Much less are we able to understand the first principle and cause of the universe, for we can only have cognisance of the universe little by little, and never in its grand totality; in a word, that likeness must be without proportional comparison."

"The Infinite," he says elsewhere, "is not distinguished by sensation . . . for it cannot be an object of sense; therefore he who demands to know the Infinite by way of sense, is like to one who would see with the eyes the substance and essence of things; and he who would deny for this reason a thing because it is not sensible or visible, would deny substance or being."

This brings up the question as to what it is that Bruno calls substance or matter. This he tries to make clear by means of an illustration taken from the arts.

"As in the arts the worker in wood has one material—wood—which runs through all his productions, so likewise the iron worker has iron, and the tailor cloth. All these artisans, each one in his appropriate material, make divers products, combinations and figures, of which no one is peculiar and natural to the material of which it is composed. So Nature also, which resembles the art-worker, needs for its operations material, because it is not possible to make a thing without that of which to make it.

"There is then a kind of subject matter, of which, with which and in which Nature effects its operations, and which is fashioned by it into such forms as are presented to the eye in such great variety.

"And just as wood can have no absolute form, but can take all forms by the work of the joiner, so the matter of which we speak, by itself and in its own nature has not any natural form, but is able to assume all forms by the work of the active agent—the principle of Nature.

"This matter of Nature is not so apparent as the matter of the arts, because the matter of Nature has no absolute form, whereas the matter of the arts is a thing already formed by Nature, since the art-workers can only work upon the outside of the materials formed by Nature—such as wood, iron, stone, wool and similar things. But Nature works from the centre, so to say, of its subject or material, which is to all formless.

"Therefore many are the subject materials of the arts, but one the subject matter of Nature; since the former through being diversely formed by Nature are many and varied, but the latter, not having any form, is to all forms the same, seeing that all differences proceed from form. So that the things formed by nature are the materials used in the arts, and only one unformed substance is the material used by nature."

There follows an amusing dialogue respecting the kind of proof possible of the existence of super-physical things, which is not without its value at the present time.

"GERVASIO: Now I have understood well; but this subject matter of Nature appears to me not to be a body, nor possessed of qualities; that which is hidden now under one form and natural being, now under others, does not show itself corporeally, as wood or stone, which can always be seen. . . .

"But what shall I do when I wish to discuss this idea with some pertinacious person who will not believe that there is one matter under all the formations of Nature, as there is one under all the various forms of each art? For the latter which can be seen with the eyes no one can deny; but the former which is seen with the reason alone can be denied.

"TEOFILO: Send him away or do not answer him.

"GER.: But, if he should be importunate in demanding evidence, and should be some person of respect who could not be sent away any more than he could send me away, and who would take it as an insult if I did not reply to him?

"TEO.: What would you do if some blind demi-god, worthy of the greatest honour and respect, should be importunate and pertinacous in desiring to have knowledge, and should demand evidence of colours, and of the exterior forms of natural things, so that he should ask what is the form of the trees, of the mountains, of stars? Further, what is the form of a statue, and of vestments, and so of other artificial things which to those who can see are so manifest ?

"GER. : I should reply, that if he had eyes, he would not demand evidence, but would be able to see them for himself; but being blind it is impossible that others should show them to him.

"TEO. : In the same way I should say to your questioner, that if he had intellect, he would not demand other evidence, but would be able to understand for himself.

"GER. : A reply of that nature would make him ashamed, and others would consider it too cynical.

"TEO. : Then say to him with more circumspection : 'Illustrious Sir (or Your Highness), as some things can only be made manifest to touch, others to hearing, others to taste, others to sight, so this material of natural things can only be made evident to the intellect.'

"GER. : He perhaps understanding the point, not being either stupid or dull, would answer me : 'Thou art he who has not intellect ; I am more than thy equal in this particular.'

"TEO. : Thou shouldst not any more believe him than if a blind man should tell thee thou art blind, and that he sees more than those who think they can see as thou dost."

It was probably because Bruno dwells at some length in his works on the nature of matter or substance, and shows that although it exists in the manifested universe under manifold forms, it can yet be traced back to one primordial substance, that he has been put down as a materialist. How far this was from the truth the following extract, taken from his *De la Causa, Principo et Uno*, makes very apparent.

"The Universal Mind is the most intrinsic, most real part of the Soul of the World. This it is which fills all things, illuminates the universe and directs nature to produce its species suitably; and thus it has regard to the production of natural things, as our intellect to the suitable production of rational things.

"This Universal Mind is called by the Platonists the 'world-maker.' This maker, they say, proceeds from the superior world, which is in a state of oneness, to this sensible world, which is divided into many, where not only harmony but also discord reigns through the difference of the parts.

"This Intellect infusing and putting something of itself into matter, dwelling in it, perfectly still and quiescent, produces the whole of the manifested universe.

"It is called by the Magi the 'most prolific of seeds,' or even 'propagator,' because it is that which impregnates the matter of all forms, and according to their constitution and being shapes, figures and weaves it with such marvellous order that it cannot be attributed to chance or to any other principle that does not work according to law.

"Orpheus called it the 'eye of the world,' because it penetrates within and without all natural things, until all things, not only intrinsically but also extrinsically, are produced and maintained in their proper symmetry.

"By Empedocles it is called 'differentiator,' as being that which never fails to define the confused form in the womb of matter, and to sustain the generation of the one thing from the decay of another.

"Plotinus called it 'father and generator,' because it distributes the seeds in the fields of nature, and it is the nearest dispenser of the forms.

"By us (Bruno continues) it is called the internal artificer, because it always forms the matter and figure from within.

"From within the seed or root it sends out the stem; from within the stem it sends out the branches; from within them it unfolds the buds; from within these it forms and sends into being the leaves, flowers and fruits; and from within at certain times it recalls the sap from the leaves, fruits and branches, from the branches to the boughs, from the boughs to the stem, from the stem to the root.

"Similarly in the animals it displays its work; from the first germ and from the centre of the heart to the external members, and from these, at length, connecting with the heart the distant faculties. . . .

"Now, if we believe that without reason and intelligence there cannot be produced that lifeless kind of work which we know how to devise by certain methods and imitation on the surface of the material—when, say, by chipping and carving upon a block of wood we cause the figure of a horse to appear—how much greater ought we to consider that intelligent artificer, who from the interior of the seminal material forms the bone, extends the cartilages, hollows out the arteries, perforates the pores, twists the sinews, ramifies the nerves, and with marvellous mystery arranges the whole! How much greater an artificer is this who is not attached to any one part of the material, but works continually in every part!"

In the same work Bruno by means of an illustration tries to give two of his listeners a clearer idea of the omnipresence of the Soul of the Universe. One of them had enquired whether it could be individual and yet infinite, and the other whether Bruno's idea was anything like that of a certain preacher of Grandazzo in Sicily. To illustrate the fact that God was present in all the world, he ordered a cross with the figure of God the Father thereon so large that it completely filled the church. But the only effect it produced on the minds of the ruder members of his congregation was to excite their wonder as to the quantity of food and clothing necessary for such a gigantic being. To these questions Bruno answered:

"I do not know how to reply to thy doubt, Gervasio, but well to that of Master Polinnio. However, I will speak in a simile in order to meet the demands of both, because I desire that you carry away with you some part of our reasoning and discourse.

"You must then know briefly that the Soul of the World and the Divinity are not all present in all and in every part in the same manner as some material thing would be present, for this is impossible, but in a manner that is not easy to explain to you otherwise than by means of a simile. It is necessary to inform you that if the Soul of the World and the Universal Form are said to be everywhere, it is not meant bodily and dimensionally, for such they are not and therefore cannot be in some *one* part; but they are wholly complete in every part spiritually, as for example (however crude) you could imagine a voice the whole of which is in the whole of the room and complete in every part of it, because in every part of the room is heard the whole voice, as these words that I speak are heard fully by everyone and would be even if there were a thousand present, and if my voice could reach to all the world it would be heard as a whole everywhere.

"I say then to thee, Master Polinnio, that the Soul is not individual as the point but is in a manner like the voice; and I say to thee, Gervasio, that the Divinity is not everywhere as the God of Grandazzo was in all the chapel, for although that image might be in all the church, all of it was not in every part but it had its head in one part, its feet in another, its arms and trunk in others. But the Soul is complete in every part, as my voice is heard in all the parts of this room."

W. H. THOMAS.

(TO BE CONCLUDED)

THE PHILOSOPHER-REFORMER OF THE FIRST CENTURY*

APOLLONIUS THE PROPHET AND WONDER-WORKER

WE will now turn our attention for a brief space to that side of Apollonius' life which has made him the subject of invincible prejudice. Apollonius was not only a philosopher, in the sense of being a theoretical speculator or of being the follower of an ordered mode of life schooled in the discipline of resignation; he was also a philosopher in the original Pythagorean meaning of the term—a knower of Nature's secrets, who thus could speak as one having authority.

He knew the hidden things of Nature by sight and not by hearing; for him the path of philosophy was a life whereby the man himself became an instrument of knowing. Religion, for Apollonius, was not a faith only, it was a science. For him the shows of things were but ever-changing appearances; cults and rites, religions and faiths, were all one to him, provided the right spirit were behind them. The Tyanean knew no differences of race or creed; such narrow limitations were not for the philosopher.

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* See the previous articles on Apollonius of Tyana from February onwards.

Beyond all others would he have laughed to hear the word "miracle" applied to his doings. "Miracle," in its Christian theological sense, was an unknown term in antiquity, and is a vestige of superstition to-day. For though many believe that it is possible by means of the soul to effect a multitude of things beyond the possibilities of a science which is confined entirely to the investigation of physical forces, none but the unthinking believe that there can be any interference in the working of the laws which Deity has impressed upon Nature—the credo of Miraculists.

Most of the recorded wonder-doings of Apollonius are cases of prophecy or foreseeing; of seeing at a distance and seeing the past; of seeing or hearing in vision; of healing the sick or curing cases of obsession or possession.

Already as a youth, in the temple at Ægæ, Apollonius gave signs of the possession of the rudiments of this psychic insight; not only did he sense correctly the nature of the dark past of a rich but unworthy suppliant who desired the restoration of his eyesight, but he foretold, though unclearly, the evil end of one who made an attempt upon his innocence (i. 12).

On meeting with Damis, his future faithful henchman volunteered his services for the long journey to India on the ground that he knew the languages of several of the countries through which they had to pass. "But I understand them all, though I have learned none of them," answered Apollonius, in his usual enigmatical fashion, and added: "Marvel not that I know all the tongues of men, for I know even what they never say" (i. 19). And by this he meant simply that he could read men's thoughts, not that he could speak all languages. But Damis and Philostratus cannot understand so simple a fact of psychic science; they will have it that he knew not only the language of all men, but also of birds and beasts (i. 20).

In his conversation with the Babylonian monarch Vardan, Apollonius distinctly claims foreknowledge. He says that he is a physician of the soul and can free the king from the diseases of the mind, not only because he knows what ought to be done, that is to say the proper discipline taught in the Pythagorean school, but also because he foreknows the nature of the king (i. 32). Indeed we are told that the subject of foreknowledge (προγνώσεως), of which science (σοφίᾳ) Apollonius was a deep student, was one of the principal topics discussed by our philosopher and his Indian hosts (iii. 42).

In fact, as Apollonius tells his philosophical and studious friend the Roman Consul Telesinus, for him wisdom is a kind of divinizing or making divine of the whole nature, a sort of perpetual state of inspiration (θειασμός) (iv. 40). And so we are told that Apollonius was apprised of all things of this nature by the energy of his angelic nature (δαιμονίως) (vii. 10). Now for the student of the Pythagorean and Platonic schools the "dæmon" of a man was what in modern Theosophy is called the higher ego, the human soul as distinguished from the animal soul. It is the better part of the man, and when his physical consciousness is at-oned with his dweller in heaven, he has while still on earth the powers of those incorporeal intermediate beings between gods and men called "dæmons"; a stage higher still, the living man becomes at-oned with his divine soul, he becomes a god on earth; and yet a stage higher he becomes at one with the Good and so becomes God.

Hence we find Apollonius indignantly rejecting the accusation of magic ignorantly brought against him, an art which achieved its results by means of compacts with those low entities with which the outermost realm of inner Nature swarms. Our philosopher repudiated equally the idea of his being a soothsayer or diviner. With such arts he would have nothing to do; if ever he uttered anything which savoured of foreknowledge, let them know it was not by divination in the vulgar sense, but owing to "that wisdom which God reveals to the wise" (iv. 44).

The most numerous wonder-doings ascribed to Apollonius are instances precisely of such foreknowledge or prophecy.* It must be confessed that the utterances recorded are often obscure and enigmatical, but this is the usual case with such prophecy; for future events are most frequently either seen in symbolic representations, the meaning of which is not clear until after the event, or heard in equally enigmatical sentences. At times, however, we have instances of very precise foreknowledge, such as the refusal of Apollonius to go on board a vessel which foundered on the voyage (v. 18).

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* See i. 22 (*cf.* 40), 34; iv. 4, 6, 18 (*cf.* v. 19), 24, 43; v. 7, 11, 13, 30, 37; vi. 32 viii. 26.

The instances of seeing present events at a distance, however—such as the burning of a temple at Rome, which Apollonius saw while at Alexandria—are clear enough. Indeed, if people know nothing else of the Tyanean, they have at least heard how he saw at Ephesus the assassination of Domitian at Rome at the very moment of its occurrence.

It was midday, to quote from the graphic account of Philostratus, and Apollonius was in one of the small parks or groves in the suburbs, engaged in delivering an address on some absorbing topic of philosophy. "At first he sank his voice as though in some apprehension; he, however, continued his exposition, but haltingly, and with far less force than usual, as a man who had some other subject in his mind than that on which he is speaking; finally he ceased speaking altogether, as though he could not find his words. Then staring fixedly on the ground, he started forward three or four paces, crying out: 'Strike the tyrant; strike!' And this, not like a man who sees an image in a mirror, but as one with the actual scene before his eyes, as though he were himself taking part in it."

Turning to his astonished audience he told them what he had seen. But though they hoped it were true, they refused to believe it, and thought that Apollonius had taken leave of his senses. But the philosopher gently answered: You, on your part, are right to suspend your rejoicings till the news is brought you in the usual fashion; "as for me, I go to return thanks to the Gods for what I have myself seen" (viii. 26).

Little wonder, then, if we read, not only of a number of symbolic dreams, but of their proper interpretation, one of the most important branches of the esoteric discipline of the school. (See especially i. 23 and iv. 34.) Nor are we surprised to hear that Apollonius, relying entirely on his inner knowledge, was instrumental in obtaining the reprieve of an innocent man at Alexandria, who was on the point of being executed with a batch of criminals (v. 24). Indeed, he seems to have known the secret past of many with whom he came in contact (vi. 3, 5).

The possession of such powers can put but little strain on the belief of a generation like our own, to which such facts of psychic science are becoming with every day more familiar. Nor should instances of curing disease by mesmeric processes astonish us, or even the so-called "casting out of evil spirits," if we give credence to the Gospel narrative and are familiar with the general history of the times in which such healing of possession and obsession was a commonplace. This, however, does not condemn us to any endorsement of the fantastic descriptions of such happenings in which Philostratus indulges. If it be credible that Apollonius was successful in dealing with obscure mental cases—cases of obsession and possession—with which our hospitals and asylums are filled to-day, and which are quite beyond the skill of official science owing to its ignorance of the real agencies at work, it is equally evident that Damis and Philostratus had little understanding of the matter, and have given rein to their imagination in their narratives. (See ii. 4; iv. 20, 25; v. 42; vi. 27, 43.) Perhaps, however, Philostratus in some instances is only repeating popular legend, the best case of which is the curing of the plague at Ephesus which Apollonius had foretold on so many occasions. Popular legend would have it that the cause of the plague was traced to an old beggar man, who was buried under a heap of stones by the infuriated populace. On Apollonius ordering the stones to be removed, it was found that what had been a beggar man was now a mad dog foaming at the mouth (iv. 10)!

On the contrary, the account of Apollonius' "restoring to life" a young girl of noble birth at Rome, is told with great moderation. Apollonius seems to have met the funeral procession by chance; whereupon he suddenly went up to the bier, and, after making some passes over the maiden, and saying some inaudible words, "waked her out of her seeming death." But, says Damis, "whether Apollonius noticed that the spark of the soul was still alive which her friends had failed to perceive—they say it was raining lightly and a slight vapour showed on her face—or whether he made the life in her warm again and so restored her," neither himself nor any who were present could say (iv. 45).

Of a distinctly more phenomenal nature are the stories of Apollonius causing the writing to disappear from the tablets of one of his accusers before Tigellinus (iv. 44); of his drawing his leg out of the fetters to show Damis that he was not really a prisoner though chained in the dungeons of Domitian (vii. 38); and of his "disappearing" (ἠφανίσθη) from the tribunal (viii. 5).*

We are not, however, to suppose that Apollonius despised or neglected the study of physical phenomena in his devotion to the inner science of things. On the contrary, we have several instances of his rejection of mythology in favour of a physical explanation of natural phenomena. Such, for instance, are his explanations of the volcanic activity of Ætna (v. 14, 17), and of a tidal wave in Crete, the latter being accompanied with a correct indication of the more immediate result of the occurrence. In fact an island had been thrown up far out to sea by a submarine disturbance as was subsequently ascertained (iv. 34). The explanation of the tides at Cadiz may also be placed in the same category (v. 2).

HIS MODE OF LIFE

We will now present the reader with some general indications of the mode of life of Apollonius, and the manner of his teaching, of which already something has been said under the heading "Early Years."

Apollonius was an enthusiastic follower of the Pythagorean discipline; nay, Philostratus would have us believe that he made more superhuman efforts to reach wisdom than even the great Samian (i. 2). The outer forms of this discipline as exemplified in Pythagoras are thus summed up by our author.

"Naught would he wear that came from a dead beast, nor touch a morsel of a thing that once had life, nor offer it in sacrifice; not for him to stain with blood the altars; but honey cakes and incense and the service of his song went upward from the man unto the Gods, for well he knew that they would take such gifts far rather than the oxen in their hundreds with the knife. For he, in sooth, held converse with the Gods and learned from them how they were pleased with men and how displeased, and thence as well he drew his nature-lore. As for the rest, he said, they guessed at the divine, and held opinions on the Gods which proved each other false; but unto him Apollo's self did come, confessed, without disguise,* and there did come as well, though unconfessed, Athena and the Muses, and other Gods whose forms and names mankind did not yet know."

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* This expression is, however, perhaps only to be taken as rhetorical, for in viii. 8, the incident is referred to in the simple words "when he departed (ἀπῆλθε) from the tribunal."

Hence his disciples regarded Pythagoras as an inspired teacher, and received his rules as laws. "In particular did they keep the rule of silence regarding the divine science. For they heard within them many divine and unspeakable things on which it would have been difficult for them to keep silence, had they not first learned that it was just this silence which spoke to them" (i. 1).

Such was the general declaration of the nature of the Pythagorean discipline by its disciples. But, says Apollonius in his address to the Gymnosophists, Pythagoras was not the inventor of it. It was the immemorial wisdom, and Pythagoras himself had learnt it from the Indians.† This wisdom, he continued, had spoken to him in his youth; she had said:

"For sense, young sir, I have no charms; my cup is filled with toils unto the brim. Would anyone embrace my way of life, he must resolve to banish from his board all food that once bore life, to lose the memory of wine, and thus no more to wisdom's cup befoul—the cup that doth consist of wine-untainted souls. Nor shall wool warm him, nor aught that's made from any beast. I give my servants shoes of bast and as they can to sleep. And if I find them overcome with love's delights, I've ready pits down into which that justice which doth follow hard on wisdom's foot doth drag and thrust them; indeed, so stern am I to those who chose my way, that e'en upon their tongues I bind a chain. Now hear from me what things thou'lt gain, if thou endure. An innate sense of fitness and of right, and ne'er to feel that any's lot is better than thy own; tyrants to strike with fear instead of being a fearsome slave to tyranny; to have the Gods more greatly bless thy scanty gifts than those who pour before them blood of bulls. If thou art pure, I'll give thee how to know what things will be as well, and fill thy eyes so full of light, that thou may'st recognise the Gods, the heroes know, and prove and try the shadowy forms that feign the shapes of men" (vi. 11).

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* That is to say not in a *form*, but in his own nature.

† See in this connection L. v. Schroeder, *Pythagoras und die Inder, eine Untersuchung über Herkunft und Abstammung der pythagoreischen Lehren* (Leipzig; 1884).

The whole life of Apollonius shows that he tried to carry out consistently this rule of life, and the repeated statements that he would never join in the blood-sacrifices of the popular cults (see especially i. 24, 31; iv. 11; v. 25), but openly condemned them, show not only that the Pythagorean school had ever set the example of the higher way of purer offerings, but that they were not only not condemned and persecuted as heretics on this account, but were rather regarded as being of peculiar sanctity, and as following a life superior to that of ordinary mortals. How different is this wide tolerance of the Greek to the bitter denunciations of the Jew against those who refused to take part in the Temple sacrifices. The idea of heresy and the persecution of those who by their superior sanctity and humanity made evident the grossness of the popular cult, are products of the Jewish spirit and not of the Greek.

The refraining from the flesh of animals, however, was not simply based upon ideas of purity, it found additional sanction in the positive love of the lower kingdoms and the horror of inflicting pain on any living creature. Thus Apollonius bluntly refused to take any part in the chase, when invited to do so by his royal host at Babylon. "Sire," he replied, "have you forgotten that even when you sacrifice I will not be present? Much less then would I do these beasts to death, and all the more when their spirit is broken and they are penned in contrary to their nature" (i. 38).*

But though Apollonius was an unflinching task-master unto himself, he did not wish to impose his mode of life on others, even on his personal friends and companions (provided of course they did not adopt it of their own free will). Thus he tells Damis that he has no wish to prohibit him from eating flesh and drinking wine, he simply demands the right of refraining himself and of defending his conduct if called on to do so (ii. 7). This is an additional indication that Damis was not a member of the inner circle of discipline, and the latter fact explains why so faithful a follower of the person of Apollonius was nevertheless so much in the dark.

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* This has reference to the preserved hunting parks, or "paradises," of the Babylonian monarchs.

Not only so, but Apollonius even dissuades the Râjâh Phraotes, his first host in India, who desired to adopt his strict rule, from doing so, on the ground that it would estrange him too much from his subjects (ii. 37).

Three times a day Apollonius prayed and meditated; at daybreak (vi. 10, 18; vii. 31), at mid-day (vii. 10) and at sundown (viii. 13). This seems to have been his invariable custom; no matter where he was he seems to have devoted at least a few moments to silent meditation at these times. The object of his worship is always said to have been the Sun, that is to say the Lord of our world and its sister worlds, whose glorious symbol is the orb of day.

We have already seen in the short sketch devoted to his "Early Years" how he divided the day and portioned out his time among his different classes of hearers and enquirers. His style of teaching and speaking was the opposite of that of a rhetorician or professional orator. There was no art in his sentences, no striving after effect, no affectation, no irony or apostrophising of his audience. But he spoke "as from a tripod," with such words as "I know," "Methinks," "Why do ye," "Ye should know." His sentences were short and compact, and his words carried conviction with them and fitted the facts. His task, he declared, was no longer to seek and to question as he had done in his youth, but to teach what he knew (i. 17). He did not use the dialectic of the Socratic school, but would have his hearers turn from all else and give ear to the inner voice of philosophy alone (iv. 2). He drew his illustrations from any chance occurrence or homely happening (iv. 3; vi. 3, 38), and pressed all into service for the improvement of his listeners.

When put on his trial, he would make no preparation for his defence. He had lived his life as it came from day to day, prepared for death, and would continue to do so (viii. 30). Moreover it was now his deliberate choice to challenge death in the cause of philosophy. And so to his old friend's repeated solicitations to prepare his defence, he replied:

"Damis, you seem to lose your wits in face of death, though you have been so long with me and I have loved philosophy e'en from my youth;* I thought that you were both yourself prepared for death and knew full well my generalship in this. For just as warriors in the field have need not only of good courage but also of that generalship which tells them when to fight, so too must they who wisdom love make careful study of good times to die, that they may choose the best and not be done to death all unprepared. That I have chosen best and picked the moment which suits wisdom best to give death battle—if so it be that any one should wish to slay me—I've proved to other friends when you were by, nor ever ceased to teach you it alone" (vii. 31).

The above are some few indications of how our philosopher lived, in fear of nothing but disloyalty to his high ideal. We will now make mention of some of his more personal traits, and of some of the names of his followers.

G. R. S. Mead.

(TO BE CONTINUED)

Crime and punishment grow out of one stem. Punishment is a fruit that unsuspected ripens within the flower of the pleasure which concealed it.—Emerson.

Consider that our anger and impatience often prove much more mischievous than the things about which we are angry or impatient.

Marcus Aurelius.

What I must do is all that concerns me, not what the people think. . . . . It is the harder because you will always find those who think they know what is your duty better than you know it.

Emerson.

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* Reading φιλοσόφῳ for φιλοσοφῶν.

THE PILGRIMAGE OF TRUTH

I.

On a snow-girt peak of highest Himalay, far from the busy world, there stands a wondrous castle in which the Peris dwell. No human foot has ever approached this shrine, and only poets, those gifted ones loved of the Peris, have, with a superhuman vision, caught glimpses of their fair enchanted home, ofttimes reflected in the sun-lit mists of early morn. The story runs that only once in every thousand years a Peri may be tempted to descend to earth, moved by a desire to experience the joys and sorrows of ordinary mortals. And so it happened that Truth, the youngest and the fairest of these beauteous sisters, was seized with a longing to visit the unknown earth; for distant murmurs reached her ear, and the sound of many voices calling upon her name—for saints had died, and godly folk in numbers professed to worship her. . . .

"I can delay no longer, they must not call in vain," said Truth. "I will go down and give them their heart's desire."

Her sisters, who had made their pilgrimage thousands of years before, looked sad, but did not try to keep her back; for well the Peris know that experience is a treasure which each must seek himself. Therefore they bade their dear sister a fond farewell, and wished her all success in this her endeavour to found a kingdom of Truth and Peace on earth, telling her, that only from the place where she found rest, and where her words would be received in thankfulness, could she once more ascend to her enchanted home. . . . The eager maiden bade them an eternal farewell; the sisters echoed only, "Welcome back."

II.

In the Land of the Thousand Valleys a King was seated on his throne in his royal hall, his courtiers bowed low before him, and one and all were singing the praises of Truth. Emblazoned on the shield the King held in his hand were these words seen: "Truth above all."

Suddenly in their midst appeared the pure white figure of the Peri, and struck with astonishment the King demanded: "Who art thou, stranger maiden?"

The heavenly visitor looked distressed, and answered: "My name is blazoned on thy shield, and yet thou dost not know me. . . . I am that Truth, whom thou say'st thou dost prize far above all possessions."

Then anger seized the King, and he retorted: "Say'st thou this thing to me, who never yet have failed to recognise the Truth however much it may be hidden, or under any guise. . . Say rather that thy name is Folly. Thou knowest not my greatness nor my power."

Then swiftly coming forward to the throne, Truth calmly looked into his face and said: "Thou art a fool, and dost not know me . . . twice fool, because in thy ignorance thou thinkest thou cannot err . . . and three times a fool, for thy pride will not permit thee to learn to know me." . .

A deathly silence reigned throughout the hall as these bold words were uttered, and then the furious King turned to his court and cried: "Ye followers and devotees of Truth, make answer for me to this accusation."

The courtiers humbly bowed, and with one voice proclaimed: "O King! the truth is evident, thy wisdom rightly named this maiden Folly."

The monarch gazed exultingly at Truth and cried: "Didst hear?" and Truth replied: "Yea, I heard them lie three times in one short breath; for in their hearts they know thou art a fool and say it not; they flatter thee as wise, but mean it not; and thirdly, they offer me reproach because I dare to speak out boldly that which in their hearts they think." With this Truth turned away, and neither courtiers nor King have ever met her face to face again.

III.

The Peri wandered on, seeking shelter in many places, but finding none to receive her; nowhere could she find rest. At last she came into a great pagoda, the Temple of Sincerity, where lay enshrined the three golden Tables, on which the Sages and the Gods had written in curious signs and ciphers the words of Truth.

When our pilgrim told her name, the high priest, and the ten upper priests and all the servants of the Temple made great obeisance, and welcomed her with songs of praise accompanied by much beating of gongs and drums. And the assembly was great, for it was the time of the big yearly festival; so they came in crowds, curious to hear and see the stranger maiden. But when she began to speak to the expectant throng, her voice was drowned and lost immediately by the music and the song of praise which the priests commanded in her honour, and ere that came to an end they had placed her in a gorgeous palanquin and carried her away into an inner sanctuary where the multitude were not admitted.

So then our Truth related to the eleven hundred and eleven priests, who listened in silence, that which had happened to her in the castle of the King. And the high priest sighed, and said: "'Tis ever so! The rulers of our land do not welcome the voice of Truth; but we of the Holy Order are indeed thrice blessed that thou hast come to us in this our Temple of Sincerity, where with thankful hearts and humble faith we will listen to thy words."

The Peri asked: "Where do ye keep the golden Tables, O devotees of Truth?" Then the high priest and one hundred and ten of the other priests bore the maiden into the first sanctuary, where stood the first of the three Tables, covered with the mystic lore which Sages wrote of old.

The Peri gazed upon it, and with anger in her voice began: "Not thus were the words of the wise men of yore. They have been altered."

A perplexed wonder appeared on the faces of the younger priests, but the elders were silent and downcast: at last one of them answered: "As only those are present who are initiated into our mysteries the truth must be confessed. In ages that have lapsed the writing became so worn, so indistinct, that although some part remained the lost words had to be replaced to keep the priests from giving different renderings and so confusing the uninitiate, who might thereby be led to doubt the Truth. And this was done by one who knew the wisdom of the second Table."

"And where," demanded Truth, "have ye this second Table?" Then the ten upper priests and the high priest bore the Peri into the Inner Sanctuary, but the one hundred lower priests could not enter there. Suspended by four silver cords the second golden Table hung in the midst of the Sanctuary. And the Peri commanded the priests to read its words, but as they chanted them forth she stopped them with the cry: "These are not the words the Spirits gave ye!"

Silence again; and then the high priest spoke: "As those who do believe in us are no longer near, we must avow that there is not one within our Order by whom these mystic signs are rightly understood, for the tongue the Spirits spake has been forgotten long ages agone, and so we do but read as did those who were priests before us, from whom we have our rendering. They read as also they were taught. In ancient days the priests could interpret these signs; it is from them we have these words. So are we told by all high priests, for they alone are privileged to read the writings on the third Holy Table, the sacred revelations from the immortal Gods, where neither mistake nor misinterpretation could occur: for all is Truth."

"Show me these sacred words," commanded the imperious Peri. The high priest led her by the hand until they reached the extreme end of the Sanctuary; then striking with his staff upon the wall of silver, it opened, and revealed another inner shrine, the Holy of Holies, all glittering with gold and costly gems, and into this they passed alone.

Again the Peri spoke: "Shew me where is this third and holiest Table, inscribed with the wondrous truths of your immortal deities?"

But in reply the old priest whispered in her ear: "Now, as alone we stand within the holiest Shrine of this great Temple of Sincerity, the truth be told in all its nakedness; and I must whisper thee the words, which whispered were to me by another high priest, my predecessor, when I received my staff of office. Listen! The third Holy Table existeth only in the faith of those who ne'er have penetrated into this holiest of shrines! What matters it? Since the truth is known by one alone! And he, the high priest, sees that if the great Gods' words no longer vouched for what the Spirits said, and if the Spirits' holy words no more bore witness that we knew the Sages' thoughts, then error and confusion would result. For the priests who are uninitiate would no longer have faith in the initiate; so they, in turn, no more would lead the pious, and thus piety with faith would vanish. So, Peri, I have only done what others did before me."

"Three falsehoods hast thou uttered," said angry Truth. "First to thy priests; next to thyself, saying thou didst believe other than that which thou didst surely know; and thirdly to me, saying thou didst believe in that belief which seems mere disbelief. Yet, if thou canst do so, answer me in all sincerity and truth. If I brought thee here, into this Sanctuary, the Table of the Gods, what wouldst thou do?"

"Guard it safely in this holiest Shrine; but I would not utter any word to undeceive the pious, although they have put faith in falsity; for the great Gods whom we worship and adore esteem piety more than faith, and faith than truth."

Then cried the Peri: "But what if I go out unto the multitude assembled, and plainly do declare thy teachings to be false, and thy whole life a lie! Say, what will happen?"

"Thou wilt be branded as an unbeliever, and the faithful will condemn thee to the burning; but they shall be spared that trouble." And with these words the high priest struck the ground three times with his staff. A gaping chasm opened, and Truth sank down, disappearing in the darkness.

But no earthly tomb could ever detain the heaven-born Peri, so Truth went forth unharmed upon her pilgrimage. The priests of the Holy Temple boast that Truth has never left the Inner Sanctuary, and the faithful believe their words.

IV.

Next, wandering in a forest near a town, Truth came upon an ancient soothsayer, with wrinkled skin and long white hair and beard below his knees. Fourscore years he had dwelt among the holy anchorites listening to their words of wisdom, and when they passed away he returned alone into the forest to be of use to those persons of the busy world who would seek from him healing and advice. His resting place was the hard ground; his only food the roots and berries which the forest yielded; his drink cool water from the spring. Although he helped the rich as well as poor, nothing he took of silver nor of gold.

In answer to his question what she sought, the maid replied: "I seek a home that dares to shelter Truth, where none will mock, as in the palace, and where she is not hidden from the eyes of men, as in the temple."

"I welcome thee," cried the ancient Sage; "since childhood's days thou art the friend whom I have longed to find. Speak freely unto me the words of Truth; they cannot hurt me be they hard as flint and sharp as thorns, for well I know that healing balm oft causes wounds to smart."

While he was speaking three suppliants came near to ask his aid—a sickly boy, an angry husband, the third a trembling woman. First the poor boy asked for an amulet to heal the sores by which he was afflicted; so the wise man inscribed some mystic signs upon a shell and bade the lad to wear it round his neck suspended after he had three times filled the shell with water to the brim and drank it.

Next the angry man, whose wife had fled, begged the Sage to tell him where to seek her. The old man answered: "Seek her not; she goes to sacrifice upon the shrine of Peace, where angry ones may not intrude."

The third, the woman, had been terrified by an unholy dream which she implored the wise father to explain to her; but he refused to tell her aught of it until the moon had changed.

Then gratefully they all three thanked the soothsayer and turned to leave, but Truth rushed out and cried: "Oh! stay, deluded ones, and hear the Truth! The mystic writing on the shell no power can have, O thou poor child! But in the shell is hidden a drop of serpent's blood, which, drunk in crystal water, heals thy sores. Do not believe, thou angry husband, that thy wife has gone unto the Shrine of Peace! She's with thine enemy, seeking to stay the strife which rages 'twixt him and thee." Then turning to the woman she exclaimed: "Thy dream will not be interpreted, for well he knows by thy uncertain glance that o'er thy trembling mind thou wilt have lost control ere the moon changes!"

Frantic and wailing the sufferers rushed away, and the wrathful soothsayer raised his crutch and cursed the maiden as he shook it o'er her head: "Child of cruelty, I could strike thee dumb! Dost thou not know that plain and naked truth, though life to sages, dealeth death to fools? Thy words are fatal. The boy will die, because thou madest him fear the potion which would have cured him. The angry husband, maddened by thy words, will kill his wife. And the desperate woman, to escape the fate thou hast predicted, will cast herself into the swift river. So get thee gone, rash maid; in mercy's dwelling-place thy home can never be, but rather among them that no compassion know."

V.

Again outcast, and with no shelter, Truth wandered on, and coming to a lonely market place, she rested through the night until the dawn, seated by a well. And as she pondered upon whither next to wend her steps, suddenly before her she perceived a man of giant stature, who asked her whence she came. Truth told her tale, and when she ceased, he said: "I, too, am outlawed for that I spake the truth. I am the chieftain of a brotherhood; men call me 'The Enemy of Lies.' Come hither to this fountain when the stars are lit, and I will prove to thee that Truth can still command both friends and vassals."

That night he led her to a trysting-place where the tried warriors of the brotherhood were assembled in hundreds, and he, the tall chieftain, most cunningly did tell the maiden's tale; so artfully he wove the incidents, that though they heard the Peri's words, they could not grasp their meaning. When he had finished two men came forward, and placing Truth upon a shield they raised it to their shoulders, so that the whole throng could see the fair white figure in the torchlight glare; and then they shouted: "Speak, messenger of heaven, and as thou wilt command so will we do."

"Then hear me," Truth began. "I speak the truth; untruth was spokesman in the kingly hall; the words of the great Gods were all unknown within the Temple; the soothsayer spake falsely; but hear ye now the words of Truth!"

But ere she could continue, as was her intention, the chieftain cried unto the people, who answered back: "We hear! we hear! woe to the utterers of falsehood, death to all their number." And at a sign from the chief she was again lowered to the ground amid the crowd; she could not speak another word, for o'er her mouth a silken scarf was bound.

The chieftain shouted: "Follow, follow all, and we will first unto the palace of that king, to slay him and his armed courtiers, they who conquered us of yore; and afterwards unto the Temple, for we will seize the treasure which should be ours of right, as it was taken from our predecessors by treachery and falsehood."

But the throng cried: "To the Temple, to the Temple let it be," and howling rushed away, the chief borne onward powerless in their midst, and as they went they passed the soothsayer and burned him in his hut, loudly denouncing the utterers of falsehood, and crowds of people, wondering at the tumult, left their peaceful homes and followed with the rabble.

They stormed the Temple and slew the brethren in the outer court, for not one of them could tell the way into the Golden Sanctuary. A servitor within the Temple precincts had watched the crowd approach, and by a secret passage had fled to the palace and warned the King, so whilst the chieftain and his mob were hewing down the priests, the warriors of the King silently surrounded the Temple.

So when at last the chieftain of the Slaves of Truth saw that the King's force would outnumber his, he ordered his followers to seize what treasure they could find and leave the people who had joined them to their fate, ere they would turn on them. And so, stealthily, in twos and threes, they managed to escape, for there were many outlets and underground passages through which they passed unseen, first casting down their flaming torches among the piles of scented wood stored for the sacrifice. And then the flames burst forth; the betrayed people rushed to the doors praying mercy of the soldiers of the King. But they no pity showed; they slew the men and drove the women and the children back to perish in the burning Temple court, and many thousands found a fiery tomb, cursing with their last breath the prophetess through whom they were lured there to die.

V.

Harder and harder Truth now found her pilgrimage, for where'er she came the tidings of the misfortunes which followed in her train seemed to be known, and as she journeyed from house to house, from land to land, men turned her from their doors, calling her "Traitress," and bidding her begone. At last she came to a great city in the distant hills which formed the boundaries of the land. As early in the morn she entered there, quite near the gate, and on the market square, Truth spied a humble shelter, a sort of booth, and near it, on a carpet, crawled a hunchback clad in grotesque garb of rags, adorned with beads of glass and parrots' gaudy feathers.

"The Peri asked: "Kind brother, wilt thou shelter give to a weary pilgrim; no rest I find, but only curses have been dealt to me because I spake the Truth."

The man arose, and drawing back the curtain of his door, replied: "Maiden, thou art welcome, if thou wilt share the lot of a poor juggler, who earns his bread by the fine art of lying."

"First hear my tale," the Peri cried. And even as she told the story of her wanderings, a crier in the market-place proclaimed that it had been foretold a malefactor, an outlawed maiden, would that day come into the city, and that the king would grant a reward of one hundred golden crowns to anyone who should discover her abiding place.

"Listen," she cried, "so soon they seek for me!"

The juggler beckoned: "Come, weary traveller, take the rest thou needest within my humble dwelling, and I will parley with thy pursuers; my craft were nothing worth if I cannot do thee a good turn, and blind them to the Truth."

And so the wanderer rested on the juggler's bed, the only spot in all her pilgrimage where rest had been vouchsafed to her.

At noon a great man came unto the juggler's dwelling, attended by a captain and four warriors. The juggler greeted them with due respect and head upon the ground, exclaiming: "To the gracious orb which o'er my humble threshold casts such high and noble shadows, be exceeding praise and glory! This honour to my skill!"

"Enough, good fellow," spoke the Mayor, "we are not here to see thy tricks."

"Then listen to my music," cried the hunchback, jumping up.

But the captain silenced him, saying: "We seek an outcast, an audacious maid, who bringeth evil wheresoe'er she enters, and we are told she has this morn come into our city from the eastern road; and as thou dwellest so close to the gate, surely thou must have seen her."

The wily juggler made answer: "Why, sirs, it might have been, but all this morn my faculties were so absorbed, my wife hath kept me spell-bound with her wondrous tales; ye, who are the high and mighty ones, have doubtless heard the famous story-tellers of many lands; but I dare venture to affirm that ye have never listened yet to one who is the equal of my wife. Herself she doth compose the tales she tells, and in the telling they are turned to truth. So, when she relates of what befell the fair enchanted princess, it seems no more my wife who speaks but the princess herself. Yea, noble masters, with wits so keen and sharp, if ye will but deign to listen for a little space, to lend an ear to what she hath to tell, I wager the pair of mine that ye will take her tale for truth—so great a gift of plausibility the Gods endowed her with."

"'Tis more than they have done for thee, thou simpleton," answered the Mayor, "For no one would be tempted to believe one word of what thou sayest."

"Judge for thyself then," protested the juggler; and hastening into his hut he awoke the sleeping Truth, and bade her tell the story of her wanderings, and the wrongs which she had suffered, and with his cithern he, the while, kept company with tuneful melody.

So Truth narrated her experience in the palace of the king. "By the immortal Gods," thundered the captain, "this sounds like truth, for kings and courtiers have ever seemed the like in other lands than ours!"

And then she told of how the priests had spoken and acted in the great Temple sanctuaries, and the Mayor acknowledged that: "In every land the servants of the Gods have faithless proved in other times than ours."

Then she recounted how the three sufferers fled from the hut of the soothsayer, her meeting with the Enemy of Lies, and the great gathering of the people, and the listeners applauded as she spoke, crying: "Bravely invented! bravely told!"

Then the bold maiden told the closing scene, of how the great Temple was destroyed, of the massacre of the lay brethren, and the burning of the people, and thus she finished: "All men refused me shelter until I came to this juggler, who gave me rest, and when ye came to seek me he deceived ye, calling me his wife with skill in weaving legends. Full well he knew that I would say, 'I am she ye seek'!"

The captain started, and the warriors stretched out their hands to seize her; but with a smile the juggler struck three loud and echoing chords upon his cithern as an epilogue.

And the Mayor seemed pleased with Truth, and praised the inventive ending of her tale. "Good woman, thy story hath pleased us, thou hast indeed made fiction seem like stern reality; thy husband wagered his pair of ears I could not judge 'twixt truth and falsehood. I now bestow them upon thee, for thou hast earned a poet's guerdon." And with these words the Mayor and his following departed.

Truth turned to the juggler and said: "My pilgrimage is ended; for only when I came where rest was granted me, and where my words were heard in thankfulness, might I return to heaven, which is my home. O juggler, in thy house I found that resting-place. Speak! what shall Truth give thee as a recompense?"

The hunchback bowed low before the maiden, and begged some token in remembrance of the hour when Truth had deigned to slumber in his hut.

The Peri plucked a peach from off a tree which grew before the hut. "Two kernels wilt thou find within this fruit—one large, one small. When I return unto my home and fling away my staff, take these, and lay them both upon the bed whereon I slept when thou didst call me wife, and they will grow."

With these words Truth vanished from the earth. The juggler did as she directed, and coming to his hut the ensuing morn he found two sleeping babes nestling upon his wretched bed of straw. One was an ugly boy, who proved in time his foster-father's image; and the other was a girl, who daily grew more like to heavenly Truth. From these two babes spring the only races who are permitted by earthly mortals to speak what they in anger scorned to hear from heaven's fairest daughter. Fools are all descendants of the boy, but Poets trace their lineage from the maiden. Thus doth end the legend of the Pilgrimage of Truth.

(From a poem by ERIC BÔGH, translated from the Danish by AGNES WARBURG, and adapted by M. HAIG, by permission.)

PLATO'S CAVE

How many weary thinkers have exercised their ingenuity in attempting to discover the difference between what appears to be and what really *is!* They have longed for truth at any cost, but have often wellnigh despaired of finding it, merged as it has seemed to be in a mist of false appearances. So delusive are these and so illusive is the prize hoped for, that many have failed in the search, and have passed their lives in more or less contented ignorance.

The distinction between appearance and reality must inevitably be of absorbing interest to students of religion and philosophy, and many of the great teachers of humanity have done their best to throw light on the ever-recurring problem.

One world-famous thinker has devoted a great part of his attention to this question, and discussions are frequently found in Plato's works on the distinction between what is and what merely seems to be. The subject is most exhaustively treated in that long and important dialogue, *The Republic*, where the abstract ideas of reality and non-reality are considered from a great many different points of view, as well as being fabled in the marvellous image of the underground cave, probably the best-known passage in the book.

As *The Republic* holds a central position in the dialogues of Plato not only in probable date, but also in literary importance and in the development of the main strain of his philosophy, it may be taken as a representative work, expressing the principal ideas set forth in these dialogues. The fable of the cave, which occurs in a curiously central position in the book itself, would then be a kind of keystone or culminating point of Plato's entire works, containing the essence of the truth foreshadowed therein in one concentrated symbolical figure.

The true realities of life, and the relations that these bear to the transient and the changing, are discussed in a series of carefully elaborated arguments running through the dialogues leading up to *The Republic*. Increasingly subtle distinctions are drawn between appearance and reality, truth and fiction, the transient and the permanent, and the characteristics of each are so distinctly stated that little doubt can be left of the chief differences between these qualities. These ideas are presented with much variety of method and clothed in all manner of forms, thus rendering it impossible to confuse the vital thought with the accidental shape in which it appears, or the symbol with the thing signified.

For instance, in *The Phædo* it is clearly stated that the soul is the only real part of man, the body being known to change continually and to be subject to disease and final dissolution. Though invisible, it contains that divine principle which cannot be modified by physical conditions, and is therefore likely to survive such an ephemeral creation as the body.

In *The Phædrus* and *The Symposium*, where abstract love and beauty are considered, the soul is described as ever longing to rise to that Plain of Truth where it alone has real existence and can obtain nourishment. It is distressed and hampered by the physical veil in which it must live while on earth, and can only see the so-called virtues of humanity as through a glass darkly, these being nothing more than copies or reflections of the realities in the true home of the soul.

Many more instances might be quoted from different dialogues distinguishing between true reality and the unsatisfactory appearances that so often perplex and annoy us, but we must pass on to *The Republic*, which synthesises this line of thought and discusses the question in a comprehensive manner. The scheme of this work is as different as possible to what has gone before. Instead of a more or less simple dialogue on some ethical or religious problem, we find a totally new argument prevailing, and after the opening problem, "What is the nature of justice?" or, rather "What is righteousness?"—is clearly stated, a description of a perfect state is given. This it appears is the easiest method of discovering the answer; as "it is easier to read in large print than small," so there is more hope of discovering a definition of justice in the study of the whole constitution of a city, than would be possible in the study of the mind and heart of one man.

Much of such apparently extraneous matter occurs in the work, and incongruous subjects like the fate of a righteous man, the education of the young, the nature of the true philosopher, the miseries of the tyrant, the inadequacy of art, and the judgment of souls after death, are worked, one hardly knows how, into the search for justice. And yet through all comes the ever-recurring question of appearance and reality, twisting like a golden thread through all these different figures.

How are we to find the latter, and what will make up for its loss should we fail to do so? Will honours or distinctions or riches console the man who is corrupt within and who has no real existence, as his soul is dead? And will the just man patiently endure a shameful death rather than lose his integrity and deprive his soul of her true life? The same question appears underlying the description of an ideal education which is to be conducted with a view of developing the knowledge of the true, and the discrimination of what is real from what merely appears to have existence. Figure after figure is used, showing in every variety of form the distinction between the false and the true opinion and knowledge, appearance and reality, until we come to the keynote of the book and of Plato's whole works—the image of the cave. In this wonderfully concentrated fable is described the whole question in pictorial form, and the vividness of the imagery leaves a distinct and sharply outlined impression on the mind.

A picture is drawn of an underground den, or cave, where live a number of men who can only see a series of shadows thrown on the wall by the firelight. All their impressions of the facts of their life are consequently derived from these shadows, which are cast by objects in the background. The inhabitants of the cave cannot see what is reflected, as their heads are fixed in one position and they are chained to their seats. Indeed, as one of the listeners in the dialogue observes, "It is a strange scene and strange prisoners." Of course the world above the cave, where the sun shines and things are seen as they really are, is absolutely unknown to them. All light is excluded, except that of the fire which casts the shadows to which they owe their life's drama. Their knowledge of the world is extremely limited, though they have not the least idea that such is the case. Consequently they are quite satisfied with the shadows they see, believing them to include all that life has to offer. These shadows get names given them, and in every respect are treated as realities, and any echoes that might resound from the talk of the passers-by would also be interpreted in some manner comprehensible to the limited knowledge of the dwellers in the cave.

Thus is the cave described, the great symbol of life in this physical world where men also only see shadows of the images of realities. These are lit by artificial light, which in the same way dimly burns in the heavy darkness of ignorance. These cave dwellers are absolutely content in their confined and chained condition and have no wish for any change; indeed they would greatly resent any such idea. Should they be released from their shackles and forced to rise and use their cramped limbs, they would move with pain and unwillingness. They do not wish to see the originals of the shadows that they have contemplated so long, and their eyes are so dazzled by the firelight that they can scarcely distinguish the objects that they now behold for the first time. All is as a dream to them, and they long to return to what seemed so real and that they knew and loved so well. When told that they are considerably nearer to reality than they have ever been before, they indignantly refuse to believe such an apparently absurd idea.

However, notwithstanding their remonstrances the Guardians of their cave proceed to remove those that are freed still further from their original conditions. Being now partially accustomed to their present state of freedom, they faintly realise how very superior this is to the chained and limited existence that was formerly imposed on them. But it is still with difficulty that these gradually awakening men are dragged up the steep and rough ascent which leads to the world above, where the sun shines and the fresh winds blow. And so they at last behold the light of the sun and dwell in the fulness of joy for evermore.

Under these circumstances they are naturally not desirous of returning to the bonds and gloom of their former home. There is only one inducement that can make them do so, the desire of helping those that are still chained in the shadow and who know and care nothing for the life beyond. With this end in view those who have seen the light and enjoyed real existence return to the dark cave and attempt to persuade their former companions to come up above, if they can break away from this prison of shams and illusions.

Many of these rescued men thus resign the happiness that they might fairly enjoy in the land above, and pass their time in prolonged attempts to deliver their friends from the sad fate of a life-long imprisonment, indifferent to the anger and hatred with which they are often rewarded. For the dwellers in the cave usually prefer being left in peace and have little or no wish for a light which they scarcely believe to exist. Still success does occasionally crown these efforts, and the workers feel quite sufficiently rewarded when another may be added to the number of those who possess the realities rather than the appearances of life, and who are not chained to a world of illusions.

The meaning of this parable is elaborately explained in the discussion following, where the cave is said to represent the physical world, in which men are tied and bound in their physical bodies. Here also only shadows of objects can be seen by artificial light, as the true light of the Chief Good can only be seen by those whose souls can mount into the higher regions of intellectual and spiritual life.

Those who have escaped into the light of the sun are the philosophers who see truth and know life as it really is, beyond the mist of appearances. And they return again and again into the dust and strife of life, though nothing there could give them any pleasure or profit. They simply wish to help their brothers and to lead them out of the illusions and shadows in which they live, to the land of light and truth.

Every day the same story is acted in one shape or another, and we see it taking concrete forms all round us. The great teachers that come from above do their utmost to guide the ignorant and erring crowds towards the path to the higher life, and their voices can be heard to-day as much as in times of old. We know from the history of the past that they have been misunderstood, reviled and persecuted, if not actually put to death, and that their experiences have often resembled those of the wise men described by Plato who insisted on returning to the cave. The forecast in this story of the probable fate of such men has come true over and over again, and those who willingly sacrifice their lives to help their fellow creatures have often found themselves to be, even if counted among

> Earth's chosen heroes ; souls that stood alone,
> While the men they agonised for hurled the contumelious stone.

It is the history of all great religious movements, and not of these only, but of all the great intellectual outbursts of our humanity. Persecution has usually accompanied the first developments of any important change, whether of religious, scientific, or social faith. And those who first see the light and long to share their intensified life with others are received with fear and hatred, their discoveries are derided, and they themselves often driven out of society. Little better is the fate that awaits any disciples whom they may attract, though their mental and spiritual gain will probably be so great as to compensate them for all that they have had to undergo. For those who have grasped the real in a world of passing shows, and seen a glimpse of the true life, have found out the truth of the teaching in Plato, that nothing else is of very much importance. When they can distinguish, however dimly and faintly, between the false and the true, they have learnt something of the great lesson that is taught through all these dialogues in so many different ways.

Constantly, in all sorts of changing shapes, does this teaching reappear, and by ethical, political and religious discussions, by descriptions of human life in all kinds of forms, from the most simple to the most complex, varying from the government of a state to considerations on death and immortality, in discourses on such abstract subjects as an ideal education, or the real nature of truth and beauty, in symbols, fables and metaphors, in one way and in another throughout Plato's entire works, is taught the everlasting difference that exists between Appearance and Reality.

CAROLINE CUST.

THE STORY OF LÎLÂ

SUMMARISED FROM THE UTPATTI-PRAKARAṆA OF THE YOGA VÂSIṢHṬHA*

(CONTINUED FROM p. 224)

CHAPTER VI.

HAND in hand they went, beholding all the wonders of those depths, profound and pure, more shoreless than the swelling ocean, more transparent than the good man's mind. Passing through the zones of clouds illumined by the ceaseless play of the lightning and the atmospheric currents flowing high above, they crossed beyond the orbit of the moon. Then Lîlâ saw new lights and felt all the immensity of space, empty despite its endless millions of orbs. This was the giant pathway of the Gods and the Titans. Siddhas passed them on Vimânas,* rushing with a whistling sound so dense it could almost be grasped by the hands. Planets and comets sped by. Yoginîs and Ḍâkinîs,† creatures of strange and monstrous forms, Siddhas and Gandharvas‡ circled around. Here they beheld the city of the Rudras, there the abode of Brahmâ; in one part were flaming Suns creating constant day; in another reigned a darkness dense as the heart of the rock. Now they witnessed great battles between the Devas and the Daityas;§ and again the clash of a hundred comets hurtling together. At times they went through space glowing with quenchless heat; again through parts cool as mounts of snow.

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* See the June and July numbers of this REVIEW (vol. xxiv., pp. 364 *sqq.* and 420 *sqq.*), and also the November and December numbers (vol. xxv., pp. 243 *sqq.* and 347 *sqq.*), and the March and May numbers (vol. xxvi., pp. 37 *sqq.* and 214 *sqq.*).

Passing then through many scenes of marvel, seeing many worlds with many forms, they came finally to successive enwrapping shells of earth|| and water, fire and earth and air, each ten times as large as the preceding, and piercing through them passed beyond the limits of that Brahmâṇḍa.¶

Then they came to another world and lighted on the earth that was in the mind of Sarasvatî.**

CHAPTER VII.

There they saw, themselves invisible, the house of the Brâhmaṇa, its men careworn, women with weeping faces, ser-

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* Heavenly cars.

† Ascetics and goblins.

‡ Superhuman beings and heavenly musicians.

§ Gods and Titans.

|| The text has "mountains."

¶ Egg of Brahmâ, *i.e.*, universe or system, but here used for "plane."

** [The lesson given to Lîlâ by Sarasvatî was of the most instructive character. It is a peculiarity of the Gnyân body that it can function on any plane, and a body of the matter of any plane can be evolved from the root of that matter in itself. It appears that a mânasic Mâyâvî Rûpa similar to the Manomaya Deha of the Devî was evolved for a flight through space. For in the Mâyâvî Rûpa, subtle as may be the matter of which it is composed, a sense of passing from one place to another, however rapidly, is experienced, while in the Gnyân body itself there is no such sense of motion. The "quenchless heat" experienced in passing near or through a forming incandescent world, and the cold radiated from a dead one, should be noted. The "enwrapping shells" are appearances caused by different dimensions of space. They had begun their flight amid the archetypal worlds of the upper mânasic levels, where the great creative activities are at work, and the wars of the Gods and Titans are waged, and they sped onwards through the lower mânasic regions to the astral, dropping finally to the physical plane.]

vants cheerless, painful to see, like flowers with withering petals —all for the recent loss of its head and master.

Then the wish arose in the mind of Lîlâ : "May these folks, so full of sorrow, see the Goddess and myself wearing the ordinary shape of women." And forthwith it was so, and the people of the house thought that they beheld before them Lakshmî and Gaurî ; and headed by Jyeṣhṭha, the eldest son of the dead Brâhmaṇa, they bent before them and laid flowers at their feet. The two then questioned them why they were all so sad, and Jyeṣhṭha answered : "My parents, who were the head of this house, have just been taken away by death, and therefore are we sad, and not we only, but the whole village, so good they were to all. Even the creepers in the surrounding woods are restless in their sorrow and make gestures of pain with their leafy hands, and the rivulets of the neighbouring hills fling themselves from heights to the rocks below and shatter themselves into a hundred fragments, all for the bitterness of their great loss. Do ye something to relieve our sorrow. Visions of great ones should not go in vain."

Lîlâ touched the son on the head with the palm of her hand and a great peace came over him. The other members of that household, too, forgot their trouble in the joy of seeing these two heavenly forms, and cheerfulness came back once more to that desolate home.

The two then vanished from their view ; and Sarasvatî asked the wondering Lîlâ : "What more wishest thou to see and know ?"

And Lîlâ asked : "Why could I not be seen by the people of that world wherein my husband dwells after the death of his Padma-body ?"

Sarasvatî answered : "Because thou wert not then as yet a Satya-Saṁkalpa,* which condition is attained only by practice and the perfect realisation of Advaita, non-separateness, non-attachment to one single body, the not-feeling of an unbreakable identity with the body of Lîlâ. Thou hast now become such a

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* A state of consciousness in which things are seen as they are, in their true nature.

Satya-Saṁkalpa, and if thou goest now to that world of thy husband thou mayest be able to hold converse with him."

Lîlâ: "What great wonder is this! In the space enclosed by these house-walls lived my husband the Brâhmaṇa. In this same space are situate the domains of Padma, and he lived and died in this. And in this same space, too, is he again a greater king with wider sovereignty."

Sarasvatî: "Yes, O daughter! And yet at the same time are the three worlds distinct and separated by thousands of millions of Yojanas! Thus are there vast worlds all placed away within the hollows of each atom,* multifarious as the motes in sunbeams. Which husband wilt thou go to now?"

Lîlâ: "My memory comes back to me! Eight hundred births have I passed through, I see, since my descent from Brahmâ. I was the wife of a Vidyâdhara in the distant past. And step by step by growing grossness of desire I fell into vegetable and animal forms. I call to mind that I was once a creeper in a Muni's Âshrama. And by that holy influence I rose again. And once I was a king, and then I fell again because of sins. Aho! the marvels of these many births! I have slumbered sweetly as a bee on the soft petal of a lotus, and feasted to satiety on its pollen and its honey. As a bird I have struggled hard against and broken through the net of the horrible fowler, even as a weak man may break with difficulty through an evil addiction. From rock to rock have I leapt as a deer with beautiful eyes in the mind-stealing scenes of wooded hills, till I was shot down by the cruel arrow of the Kirâta. I have also floated on the ocean-billow as a huge turtle, and again as a giant fish. I have been a Pulindî* on the banks of the Charmaṇvati, singing and drinking the fresh juice of the cocoa-nut. I have known the deepest loves of youth on the golden and jewelled lands of Meru, and have also lain on costly couches shivering with sickness like a moonbeam on unsteady water."

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* [Here we have an allusion to one of those occult truths that are what the
French call *insaisissables* to the ordinary mind. The atomic sub-planes—I am
obliged here to use the exact terminology of Theosophy—taken together make up one
cosmic plane, that of Prakṛiti, and interpenetrate each other as do ethers, gases,
liquids and solids here on our physical plane. A man able to rise to the state of
consciousness (Satya-saṁkalpa) in which a kosmic body is used would not need to
"move" in order to be conscious of any point in the prâkṛitic kosmic plane.
Images of all the compounds into which they enter are thrown up in each atom,
and he can study in the atom the existences of the plane to which the atoms belong.
But if he goes out in a mânasic Mâyâvî Rûpa he may traverse the fields of space
wherein are rolling worlds composed of the materials of the sub-planes of our planes,
and so pass through thousands of millions of miles. Sarasvatî and Lîlâ have been
thus travelling, but Lîlâ now discovers that she can, by the Satya-saṁkalpa vision,
see the realms of Padma in the house of Vasiṣhṭha. An illusory sense of travelling
may be felt in the Kâraṇa Sharîra even without moving; for the mind seizes percep-
tions with incredible rapidity when freed from the heavy vehicles it uses in the lower
worlds; when it opens up new avenues of perceptions objects flash along them, to
which the mind successively responds, and this gives a sense of motion. (Com-
pare the illusory motion experienced by a person in a stationary train when a
moving train passes.) Consciousness may change without change of locality,
and we are where we perceive, space being as illusory as time.]

Conversing thus the two passed out of the house of the Brâhmaṇa and Lîlâ recognised the things of that past life of hers and pointed them out to the Goddess one by one. Then they went back to the house, and Lîlâ, with her now enlightened eye, saw how the whole of the Padma-world was situate in a small part of that house-space, and said to the Devî: "Let us go back there." Then they returned to that other Brahmâṇḍa, going through the same long journey they had come, beholding again the wonders of space and feeling its endless expanse which, as Sarasvatî said, Gods higher than herself, Vishṇu and Hara and others, could not measure, if they rushed through it all their life long.

A HINDU STUDENT.

(TO BE CONCLUDED)

IN truth, the sage too must suffer. He suffers; and suffering forms a constituent part of his wisdom. He will suffer, perhaps, more than most men, for that his nature is far more complete. And being nearer to all mankind, as the wise ever must be, his suffering will be but the greater, for the sorrows of others are his. He will suffer in his flesh, in his heart, in his spirit; for there are sides in all these that no wisdom on earth can dispute on with destiny. And so he accepts his suffering, but is not discouraged thereby; not for him are the chains that it fastens on those who cringe down before it, unaware that it is but a messenger sent by a mightier personage, whom a bend in the road hides from view.—*Wisdom and Destiny*, pp. 97, 98, by MAURICE MAETERLINCK.

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* A hill-tribe.

THE NATURE OF THEOSOPHICAL PROOFS

THE man who avows himself a Theosophist, and who speaks to others of Theosophy, is constantly met with the question: "What proof is there that your ideas are true? May they not be mere fancies, beautiful but baseless? Why should a man accept them who is not willing to be deceived even by his longing to be convinced, and who would rather live in the darkness than follow a will-o'-the-wisp?" It may be worth while to see the nature of the proofs that may be submitted to indicate the way which leads to conviction.

People who ask for proofs often overlook the fact that the nature of the proof must vary with the nature of that which is to be proved, and that the more complex the subject the more complex will be the proof. A fact, a law, a far-reaching theory, the existence of a distant country, cannot all be proved in the same way. A simple isolated fact, such as the composition of water, may be proved to the satisfaction of an onlooker by simple and direct experiments, either of analysis or synthesis. If we assert that water is composed of hydrogen and oxygen, we can bring the two gases together and unite them, producing water. Most people who see such an experiment would be convinced by it, without asking for any proof that the apparently empty tube is filled with hydrogen and oxygen, and without considering that even this simple proof could not be given by a man unprovided with special apparatus—not only the apparatus in which the water is produced, but also other apparatus whereby hydrogen and oxygen are prepared and isolated, to say nothing of the long process of study by which apparatus and materials were invented, discovered and prepared. All these preceding and necessary stages, due to the labour of generations of experts, are accepted on authority by "the plain man," and he takes the last bit of proof as the whole, and is therewith satisfied. Thus imperfect is the proof of even a very simple physical fact.

But when we come to the proving of a law of nature, say of the velocity of falling bodies, or even of such facts as the turning of the earth on its own axis, or the distance of a star from the earth, we find that a course of study is needed before the proof can be appreciated, and the spectator cannot understand the proof unless he has passed through this course. The "plain man" is here hopelessly at sea, although experiments may be performed before his eyes.

When we seek for proofs of a far-reaching theory, such as that of evolution, study looms ever larger, while experiment ever diminishes. Scattered facts must be observed, grouped, correlated, and induction replaces experiment. Experiment yields only the facts from which the theory is induced, and the proof lies in a chain of reasoning forcible only to the student. Direct proofs of evolution are unavailable; no man can produce them on a platform and set them before the eyes of his audience. The reason must be developed before the cogency of the proofs can be appreciated. More and more as we depart from the region of simple physical facts is the inner development of the student a factor in the appreciation of the proofs.

Lastly, in such cases as the existence of a distant country, the only proof available for the majority is human testimony, the evidence of those who have visited it. No direct proof can be offered to the non-traveller; those who have been there say that the country exists, and assert that if others travel by the same road they will arrive in the country in due course. It may be so, but there is no proof, either logical or experimental, for those who have not been there. They can accept the testimony of others, if they please: nothing else is available.

Now Theosophy is an exposition of life, including in one vast sweep all its actualities and possibilities, a synthesis of existence as manifested in space and time. It can only be grasped, even to a very limited extent, by prolonged and patient study, and its proofs are, necessarily, available for the student only. Some of its teachings, indeed, may be severally proved, such as the continuity of consciousness on this and on the other side of death.

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For such a definite fact proof can be produced by the methods followed respectively by the occultist and the spiritualist, and we will return later to facts of this nature. But Theosophy as a whole cannot be proved by direct evidence, as if it were the assertion of a single fact. As the student grasps its teachings the conviction of their truth gradually establishes itself in his mind, and as they illumine the past and the present he finds himself working by their light rather than asking whether they are light. He knows that he sees by them where before he was in darkness, understands where before he was perplexed. In fact, Truth does not need to be proved, it only needs to be seen; for the intelligence is correlated to it as the eye to the light-waves. "This I know, that whereas I was blind now I see"—such is the witness of the theosophical student, and it is this which gives to him his steadfastness of conviction. He finds himself developing faculty, not merely acquiring knowledge; he is conscious of definite intellectual growth, not merely of an increased store of opinions. The expansion of consciousness that he experiences is not rendered to him more sure by argument nor less sure by challenge; it is an increased power in those primary assertions of consciousness which transcend all proofs—"I am, I feel, I know." In this expanding consciousness, this increasing life, this inner growth, lies his certitude, and not in any external phenomenon, in any chain of reasoning.

What we need then is not so much the proofs of Theosophy, as the proofs that there is something worth studying which goes by this name; we want to induce people to study, and to this end to present to them a case sufficiently strong and sufficiently promising to induce them to devote time and trouble to its investigation. Those of us who know something of what Theosophy brings of light to life and thought, owe nothing less than this to our fellows, who as yet know it not; more than this we cannot really do, for everyone must see in the light with his own eyes, if he would see at all.

We will take then:

I. Proofs of the existence of a primeval "Wisdom."
II. Proofs of isolated teachings.
III. The only full proof of spiritual Realities.

I. PROOFS OF THE EXISTENCE OF A PRIMEVAL "WISDOM"

These proofs are to be gathered by a careful study of the past, and may be grouped under the following heads:

1. Identity of (*a*) religious doctrines,
   (*b*) ethics,
   (*c*) histories,
   (*d*) symbols,

in all the religions of the world.

2. Existence of divine Men.
3. Existence and universality of the "Mysteries."

1. On the fact of the identity of religious doctrines, ethics, histories and symbols in all the religions of the world there is no dispute among educated people. A century ago the fact might have been challenged, but the work done during the last hundred years by the students of oriental tongues, of archæology, of folklore, has placed it beyond dispute among the instructed.

(*a*) To take first the religions. This identity is not only found between the religions of highly civilised peoples, where a great literature has grown up, establishing it, as it were, by chapter and verse; but scientific travellers and observers have proved it to exist even in the religions of non-civilised races. The more the myths of such peoples are studied the more startlingly emerges the fact that their present beliefs are degraded descendants of noble and lofty ideas, the ideas found in their primitive beauty and sublimity in ancient literature preserved in other lands. However great may be the superficial difference between religions, however far they may appear to be removed from each other, however much this one may have lost or that one may have added, a common basis is still observable. Of the existence of this basis there is no doubt, the doubt arises only as to its nature. Is the common basis a primeval ignorance, all the sublime ideas appearing in later times as a product of the evolution of intelligence? or is the common basis a primeval knowledge, possessed by beings evolved far beyond primitive humanity and imparted to the latter by way of education, with a view to the quickening of evolution?

On the reply to this question depends the immediate future of religions—not of one religion, but of all. They must stand or fall together, for their common origin can no longer be doubted. The claim of any one religion to be unique is hopelessly out of court, save among the ignorant, and for one to seek to destroy another is to commit suicide in a clumsy and roundabout way. The family type is clearly marked, and to blacken one member of the family is to disgrace all. One faith can never again hope to rise on the ruins of another, nor stand in the illusive light of isolation. For good or for evil, all are branches from one stem.

The decision as to the nature of the common basis must be decided by investigation into the ideas of which it consists; if these ideas are found to be crude, coarse and irrational, and if it can be shown that such ideas passed through stages of successive refinement, to emerge at last sublime, pure and reasonable, then it will be fair to infer that primitive ignorance is the basis of religious ideas. If, on the contrary, it be found that these ideas are sublime, pure and reasonable in the early days of a religion, that they are replaced by base imitations and are over-loaded with superstitions at a later stage, and are far in advance of any present productions of the people among whom they still exist, it will be fair to infer that they originate in primitive wisdom. That there is such a basis, that it is THE WISDOM, that religions may be graded according to the fidelity with which they have preserved this basis and the prominence they give to the ideas of which it is composed—such is the statement of the student of Theosophy. The proofs are to be sought in the Scriptures of the various religions, and in the modern works recording the discoveries made by antiquarians, archæologists, comparative mythologists, and folk-lorists.* The chief ideas, traces of which should be sought for, and which may be said to form this common basis, are:

The One Existence, or the existence of One Supreme Being.
The manifestation of God as a Trinity or Triad.
The existence of super- and sub-human beings.
The human spirit as issuing from the divine.
The evolution of the soul.

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* As summaries of the evidences, *The Great Law*, by W. Williamson, may be taken for the more definite religions, and the *Making of Religion*, by Andrew Lang, for the beliefs of the uncivilised.

The law of sequence guiding evolution.
The perfectibility of man.
The existence of divine Teachers, who promulgated these ideas.

These ideas, plainly and fully stated or obscurely hinted, will be found by the student among all nations and at all periods. The more he studies, the more will the proofs accumulate, until he sees The Wisdom everywhere, a "light shining in a dark place." His eyes will be opened to see the mystic Tree, which has its roots in heaven and its branches in every land.

(*b*) The identity of the ethical teachings found in connection with religious ideas but strengthens the conviction reached by a study of those ideas themselves. Let any man study side by side the teachings of Jesus, the Buddha, Lao-tze, Kṛishṇa, with much that is found in the *Mahâbhârata* under different names, and he will find that on fundamental points of morality they are at one. The duties of truth, love, forgiveness, compassion, charity, humility, fortitude, patience, resignation, are all enforced by all world-Teachers. It is obvious that They are drawing from a common source, that They are handing on, not inventing. They are not expounding the new, but are proclaiming the old. Like Jesus, most of Them tell what "I have seen with my Father," rather than speak on Their own authority. Here, again, study brings full conviction of the identity of the ethic in the world-religions, and here, as in the case of the religious ideas, we are continually impressed with the fact that the highest is the oldest, or the repetition of the oldest. In the most ancient literature the high-water mark of ethic is found; however much our humanity has evolved as a whole, her latest sons cannot parallel in their writings the moral splendour of the precepts of the world-Teachers.

(*c*) The identity of many of the stories of the world-Teachers forms a favourite weapon of attack in the hands of the enemies of all religions. The divine Man is ever born of a virgin, the date of His birth is in mid-winter, danger surrounds His cradle, He is a healer of diseases and a teacher of the people, He dies—often by crucifixion—at the spring equinox, He overcomes death and ascends to heaven, His life is communicated to His followers by sacraments. These identities would remain unsolved were it not that the outer lives of these great Ones are shaped by the soul-drama that They play with the world as stage, and are centres for the mystery-story; They out-line in Their physical lives the drama of the evolution of the human soul, and the details are filled in from that same drama as shown in the Mysteries, the ancient yet ever-new story of the evolving Son of God. The hero of that great Mythos is ever changing, but it changes not itself, and each new hero wears the familiar garb.

(*d*) The identity of the symbols that reveal yet hide basic truths in all religions gives yet another proof of the common origin whence they flow. From unburied city, the secrets of which have long been held hidden by the faithful earth; from monuments that were old when western civilisation was still far from its birth-hour; from fresco and tile, from vessel and graven image; from America and Africa, from Italy and Chaldæa, from India and China, pour forth the witnesses to the universality of the language of symbolism, the common tongue of the ancient and modern worlds. The cross in all its varied forms, each with its separate meaning; the triangle, single and double; the star of five, of six, of seven, of ten, points; the sun; the crescent moon; the serpent and the hooded snake; the twisted cord; the trident; the eye; the wings; the disk; the shell—time would fail to tell the many letters, the many combinations. Those who gave the world-religions for the teaching of humanity stamped these symbols on each, that all might know the unity of their origin, and recognise in each the same ancient deposit of truths.

Seeing, then, these identities, whereof more and more are revealed as study deepens, the student feels an evergrowing conviction of a common basis in knowledge, of the existence of THE WISDOM.

2. The existence of divine Men, or of a divine Man, is asserted in every religion, however much each religion may deny to its supposed rivals the possession of such glorious beings. "The Holy Ones" are the jewels in the crown of every world-faith, and shine out radiantly in history, the lustrous Messengers of the one White Lodge. The tradition of such beings is universal, whatever names may be given to Them—Initiate-Kings, Royal Priests,

Sons of Heaven, Ṛishis, Demi-Gods, Heroes, Sages, Magi, Hierophants, Divine Rulers; the names are endless, but they all signify the same lofty beings. Every nation of the past, every religion, sees itself founded by these glorious Ones, looks up to Them with reverence and with pride. Has this universal tradition no basis in fact?

The very existence of the world-Scriptures is one of the proofs that such Men lived and wrought. These books record Their teachings, and no later writers have penned records of such sayings as therein are found. They who spake the words that make the Bibles of the religions were men far other than those with whom They lived. Later ages have produced commentators, expounders, founders of philosophic and religious schools, but these ages are barren, so far as These are concerned, on whose sayings are written the commentaries and the expositions, and are founded the schools. Whose sayings stir the hearts of countless generations, sway the minds of unnumbered millions, inspire afresh succeeding ages, as full of living energy now as when they first dropped from the gracious lips, like those of Shrî Kṛishṇa, of the Lord Buddha, of the Christ? The sayings bear witness to the nature of their authors, and the divine Men are Their own credentials. Their lives are Their witnesses, Their words the pedestals on which They stand.

The ancient civilisations, with their gigantic monuments, the very ruins of which seem to defy Time himself, bear silent witness to the knowledge and the skill of their designers and builders. Those remains of Cyclopean structures were erected by no unguided savage tribes, were builded by no undirected barbarian skill. Who wrought the temples of Karnac, and reared the many stately fanes of Egypt? Who taught a mastery of metals that modern science has not yet re-discovered, secrets of art and manufacture lost to the modern world? Who founded the great empires of the elder worlds, that left even in their decadence such traces as those of the Mâyâs, the Etruscans, the Peruvians? Whose lives gave basis for Orpheus and for Hermes, for Zoroaster and for Manu?

3. And what shall we say of the Mysteries, whereto civilised antiquity bears witness with no uncertain voice? Can those

rites be treated with light scorn through which passed Solon and Pythagoras, Plato and Epicurus, Porphyry and Plotinus? Is the testimony of the leaders of the ancient world to the value, to the sacredness, of the initiations therein given to be lightly waved aside, and is the easy ignorance of modern scholarship to deride as superstition the knowledge of the super-sensuous worlds alleged to be given in the Mysteries by those who in them had had the veil lifted from their eyes? Those who would know if there be reasonable ground for believing in the existence of THE WISDOM would do well to study carefully what fragments as to the Mysteries are available in ancient writings. Let them read these, ponder over them, weigh the characters of the men who wrote of them, and who hinted at the nature of the knowledge disclosed in them.

Those who study along these lines will find themselves led inevitably to the conclusion that there was a WISDOM, and if it ever existed it cannot have perished, for the WISDOM was ever with its Guardians, the MASTERS OF WISDOM. Thus may be established the reasonable case which justifies further search, further efforts, for so far we have only shown that there is something to study. If it be objected that proofs of this nature cannot be found without labour, without perseverance, without effort, the answer is plain and clear: Those who will not thus work must be content to do without belief, or to believe on authority. Sure knowledge is not for those who would possess all while doing nothing, who would reap the harvest but not sow the seed.

ANNIE BESANT.

(TO BE CONCLUDED)

IN the School of Truth, in the presence of the Masters of Love, work unceasingly, my son, that thou mayest one day become a Master.

HAFIZ.

I DO not reckon him poor that has but a little, but he is so that covets more.—SENECA.

THEISM AND PANTHEISM

No. II.

IN my previous paper on this subject I spoke of the honest and outspoken attempts being made by the Unitarian clergy to grapple with the problem which is now pressing strongly on all religious minds capable of anything less infantine than the "simple Gospel" of the Evangelical, or the "Blood and Fire" of the Salvationist—the Reformation, not of man, but of the theologians' God. Their approximation to, and their difference from, our own doctrine of the Universe are neatly summed up in two sentences from the Rev. C. B. Upton:

"We thus come to regard the universe, with all its modes of matter, force, and consciousness, as the form in which the eternal GOD calls into existence, by a partial self-sundering, it would seem, of His own essential being, this universe of centres of energy and personal selves. . . . But in this self-sundering in which the Supreme Being eternally generates a cosmos in one aspect distinct from Himself, only rational souls, possessed of freedom of will, are gifted with that high degree of individuality which constitutes them truly 'other' than the Eternal, and so capable of standing in moral and spiritual relationship to Him."

If for the vague generality "capable of standing in moral and spiritual relationship to Him," Mr. Upton had substituted what was presumably in his mind, "capable of sinning against Him and deserving everlasting punishment for it," it seems hardly possible that he could have missed observing two things. *First*, that not one in a hundred of the people around him can be honestly described as "rational souls, possessed of freedom of will" in the sense in which he uses the words. *Second*, and still more important, that having admitted that the cosmos is generated by a self-sundering of the Supreme Being, and is only "in one aspect distinct from Himself" (which is the Pantheistic and Theosophic doctrine pure and simple) there remains no *possibility* of any sundered fragment of His own essential being becoming "truly other than" Himself. Having gone so far Mr. Upton *must* logically go farther; having reconstructed his idea of the Supreme Being, he must also reconstruct his doctrine of the "moral and spiritual relationship" between Him and His children; sin, responsibility, punishment, atonement, are all incompatible with his new God, the Father, and more than Father—the true Self, the real inner life of the severed personalities in which we make our long pilgrimage. And when this second reconstruction is complete he will stand by our side.

But this honest admission of the need is by no means an ordinary case. The large majority of Christians will, for a long time to come, continue to repeat the ancient and out-worn creeds, shutting their eyes to the fact that the God whom in their deepest souls they love, and in whom they believe with an assured faith which does not come from their heads but from their hearts, is horribly, outrageously, misrepresented and caricatured in what they consider to be their "Divine revelation." They will learn better in time; already the horrors of the Revivalist preacher and the Catholic missioner are repudiated by the good taste and feeling of the mass of Christians; who yet have no *theological* defence against their claims. As time goes on, one and another will take courage to say: "Nothing written in books or taught by theologians shall make *me* believe in such a God as you preach!" But this is for the future; and I wish here to draw attention to an attempt now being made in several very different quarters, to defend and perpetuate the present religious chaos by drawing a distinction between what the Catholic calls the "*lex credendi*" and the "*lex orandi*";—as we might put it, between the Doctrine of the Head and the Doctrine of the Heart. Perhaps the last place in which you would expect to find anything of this sort is the Catholic Church, but if you remember that it has from its earliest years furnished a home for that system of mystic contemplation which, in itself, is not Catholic or even Christian, but universal, as being a part of the Wisdom, you may not so much wonder. A Catholic mystic, as

S. Teresa, stands in a very different position from that of an ordinary Christian—she may have no kind of *disbelief* of any of the various doctrines taught by her Church; but for all that their relative importance one to another in her mind is very different from the estimate of the religious world outside. To a secular, only wanting to "save his soul," the Sacrifice of the Cross, the Atonement by the Precious Blood, and the rest, form practically the whole of religion; but the contemplative lives in another region. All this is by him loved and dwelt upon, but only as being the nearest and simplest exemplification of the (in itself) unimaginable and inconceivable Love of God—it is but one "case" (as we should say) of the working of the Great Law; and there are many others (*to him*) even more important. And it is highly significant that there was a standing controversy amongst saints and theologians whether or no the *higher* degrees of contemplation and ecstasy were compatible with any fixing of the mind on the details of the Passion; the theologian hesitating to admit what the saint *knew*—that at such times *all* thought of the physical plane, even of Jesus crucified, was impossible.

In this manner it may be seen how a "*lex orandi*" may come to assert itself as an actual fact of nature, perceptible to those endowed with the necessary powers, against all the logical deductions of theologians from the words of "Scripture." It is, however, a difficult position to maintain for any length of time against the dead weight of the religious world's unreasoning belief. Alongside of the countless religious contemplatives whose visions have been accepted and endorsed by the Catholic Church, there has always been a still greater number who have seen spiritual truths which the authorities have condemned as unorthodox, and who have therefore been silenced as deluded by the Evil One. We need only give as an example of the reality of this trouble S. Teresa's account of her own sufferings for more than thirty years from confessors and doctors, who all assured her that her contemplations and ecstasies were delusions of the Devil, and who treated her accordingly, until at last she came into communication with men who could understand her, because they were Saints like herself. But for one woman who was strong enough in body and soul to endure such a life to the end, how many weaker ones must there not have been, driven by the relentless persecution of commonplace orthodoxy to death or denial of what they *knew* they had seen—ruin of soul or body, or both ?

It would have been a vast relief to S. Teresa if she could, earlier in her life, have encountered confessors of the calibre of the Jesuit F. Tyrrell, to whose article I have already referred. It is an exceedingly interesting sign of the times that the Jesuits, who have always been distinguished from their rival theologians by their careful attention to the movements of thought in the outside world, and by that adaptation of their methods to the *immediate* needs of their time, in which the older Church has often been painfully deficient, should have found it advisable just now to discuss "The Relation of Theology to Devotion." And still more interesting to us Theosophists is the way F. Tyrrell sets about his task. He commences by laying down a general principle which some of our own people who write to the *Vâhan* requiring definitions of the exact relationship of the Three Logoi and the like would do well to ponder. "When we are dealing with the spiritual and supernatural world (he says), we are under a disadvantage ; for we can think and speak of it only in *analogous* terms borrowed from this world of our sensuous experience, and with no more exactitude than when we would express music in terms of colour, or colour in terms of music. . . Granting all that the most exacting metaphysician might claim, any non-analogous ideas we can form of the other world are necessarily of the thinnest and most uninstructive description, and it is only by liberal recourse to analogy that we can put any flesh on their bare ribs. Whatever shred of truth they convey to us may, or rather must, like all half evidence, get an entirely different complexion from the additional mass of truth that is hid from us." In carrying out the consequences of this state of things, F. Tyrrell is not afraid to use language which must seem startling to the scholastic theologian. I venture to think such an one would object very strongly to his statement that "the chief use of metaphysic or natural theology lies in the fact—not that it gives us any more comprehensible idea of God, but that it impresses upon us the necessary inadequacy of our human way of regarding Him. Neither the metaphysical nor the vulgar idea is adequate, though taken together they correct one another; but, taken apart, it may be said that the vulgar is the less unreal of the two. To illustrate this from nearer and simpler cases: the peasant thinks of his soul as a filmy replica of self interfused with his body; as co-extended with it, part answering to part; but the philosopher will tell him that the soul is present 'wholly to the whole body, and wholly to each several part.' But (says F. Tyrrell) this latter statement has no real value, save so far as it insists that the peasant's view is only equivalent and not literal truth. It tells us . . . that the truth lies unassignably between two erroneous extremes; first, that the soul is, as the peasant conceives it, interfused co-extensively with the body; secondly, that it is concentrated in every point of the body. These two modes . . are in some way combined in a spiritual substance, not literally, but as far as the practical advantage of them is concerned."

Space does not permit me to give farther specimens of the way in which F. Tyrrell applies this principle, even to the doctrines of the Trinity and Incarnation. We cannot but thoroughly sympathise with him as he shows how dry, how unsympathetic, how undevotional is the strict theological doctrine. No enemy could say anything half so effective as this candid friend, and those who take an interest in the subject would do well to read for themselves what he has to say. I leave him to reckon with his own superiors for his description of these scholastic statements as "one of two erroneous extremes"; but I must not allow one point to be passed quite over. He would take the credit for his Church that she permits her definitions to be thus treated as mere imperfect and one-sided presentations of a truth far too great for any words of man. Would that this *were* possible! The best interests of the world at this present moment would be greatly served by such a transformation. When F. Tyrrell says: "What is the purport of the Incarnation but to reveal to us the Father, so far as the Divine goodness can be expressed in terms of a human life? to bring home to our imagination and emotion those truths about God's fatherhood and love which are so unreal to us in their philosophic or theological garb?" and again: "If the thirst of Calvary is over and gone, was not its chief end to assure us of the reality of the eternal thirst and passion of God which there found but a finite and halting utterance?" he is speaking a language which Dr. Martineau would echo—a language which, if it stood alone, would show that Catholic and Protestant alike saw the present needs of the world and were prepared to meet them. A Catholic theologian once said to me a bolder word still—"After all, a religion is only a system of morals!"

But whereas Dr. Martineau could live according to his principles, responsible to nothing but his own conscience, F. Tyrrell is a priest and a confessor, and knows well that in the confessional he cannot treat these theological conclusions with the airy lightness of his magazine article. It is all very well for him to write *there*: "If any theology of grace or predestination or the sacraments would make men pray less or watch less or struggle less, then we may be perfectly sure that such theology is wrong;" but if a penitent comes to him with a question, he *must* answer: "You must believe precisely according to the theological definition, under pain of eternal damnation; no matter what effect it has upon your spiritual life." And whether the Church is at all inclined to permit any fresh laxity may be judged from the recent dealing with the late Dr. Mivart. This is, in fact, my complaint of F. Tyrrell. What he says is true, and beautiful, and useful; but it does not (as a lawyer would say) "lie in his mouth," as a priest, to say it. It is distinctly *not* what his Church gives him to teach.

And (though I wish it could be otherwise, for the sake of the countless souls who still look to the Church for guidance) I am very far from desiring to condemn the Church for her unyielding attitude. Brought to the bar, it is *her* turn to say, like Luther, "Here stand I—I can do no otherwise—God help me!" For consider what a confession—what a complete giving up of the whole position of the Church—lies hid in the statement which forms for us the true kernel and *raison d'être* of F. Tyrrell's paper: "Theology is not always wise and temperate, and has itself often to be brought to the *lex orandi* test. It has to be reminded that, like science, its hypotheses, theories and explanations must square with facts—the facts here being the Christian religion as lived by its consistent professors. If certain forms of prayer and devotion are undoubtedly Catholic, no theology that proves them unreal or ridiculous can be sound.* . ." Now whatever this may be, it is certainly not Catholic. The essence of the position of the Church—the one claim which gives it attractiveness in the eyes of so many of this generation, wearied out by the endless varieties into which the Protestant *lex orandi* has run, is that it is the inspired judge of all devotions, as of all doctrines. That the popular devotion should change from time to time is natural; but that it should defend itself, even under the auspices of a great Society, as "undoubtedly Catholic" *against* the decision of the authorities of the Church, is (*pace* F. Tyrrell) "undoubtedly Protestant."

But is there any foundation in the nature of things for his fundamental assumption that faith and devotion *can* be thus set in contradiction to one another? To a Theosophist the idea is, of course, inconceivable. In our view devotion only arises from our certainty that there actually exist in nature Beings whose Power, Wisdom, and Love are vastly superior to our own, and for whom we therefore feel all the reverence and devotion of the younger towards those who are older and wiser than ourselves, quite independently of any particular word or act of theirs which may have come down to us. And in the farther fact that these Beings are *not* all entirely beyond our ken—that there are amongst them those who are only a little higher than ourselves as well as others whose vast intelligence is as far out of the reach of our conception as the Absolute itself—lies the relief from F. Tyrrell's difficulty. We learn to look upwards to the Highest by degrees. There are those moving amongst us in human flesh to whom our hearts go out as our Superiors; we cannot do as they do, but we *can* appreciate their superiority, and rejoice in them (as S. Paul does in Jesus) that there should even now be such "first fruits" of what our human race shall reach in the future. And when we find that they, in their turn, look up to Great Souls who are similarly beyond Them and form the object of Their devotion though not visible or tangible to our duller senses, it seems to us the most natural thing in the world that this series should go on and on through what, to us, is eternity. Indeed, as I have already said, the *actual* Christian devotion (as distinguished from the theoretical, which has now fallen far behind) is really the same. It is only possible to contrast Christian "faith" with Christian "devotion" because Christian souls have already grown beyond the petty distinctions which form the so-called "faith" to the conception of a God whose Love, Wisdom and Power are so transcendent that not even the disfiguring details of the out-worn faith can hide Him from their eyes. In times of ignorance those details did really help men to rise to the knowledge of the Love of God, but all that is past. Christians now believe in that Love *in spite of* their nominal faith. Their "devotion" is truly, as F. Tyrrell dimly sees, something beyond all theological conclusions; but to confuse this rising tide of the higher Love, which is destined to sweep all formal Christianity away before it as utterly inadequate to express a tithe of what *we* feel towards the God within us, with the dainty dilettante manufacture of new prayers to the Sacred Heart or new and ingenious word-play about S. Joseph, is a childishness of which only a "minister of religion" is capable.

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* Not to break the continuity of my paper, I give the explanation of this in a note. To one who knows how things go, in these words F. Tyrrell lets the cat out of the bag. He is not, as I have above assumed, treating the general question at all; he is the Jesuit, defending certain Jesuit novelties in devotion against the condemnation of theologians, and is simply "abusing the plaintiff's attorney." A theology which disapproves what the Society allows must be put down at all costs, even of the denial of the teaching power which is the life and meaning of the Church. "A Jesuit first and a Catholic after," has always been the feeling which has marked the Society, and has made it even more unpopular in the Church than outside it. But it is convenient for me to treat his argument according to its professed intention, only noting the concealed point, for the benefit of my Catholic readers, in passing.

It is in the slow, but resistless, growth of this higher knowledge and love amongst Christian people, and not in any modification by Pope or Convocation or Union of the authoritative doctrines of what is called Christianity that our hopes for the future lie. All these have done, and are still doing, their worst to keep it back, but still the tide rises. The Unitarian rejoices over it, the Jesuit mourns over it; but both witness to the careful observer that, one by one, the rocks which have so long stood in the way are being submerged, and a free tide-way will soon show forth ~~for~~ the current of the new Life. It is not by any sudden destruction but by what E. von Hartmann well describes as Spontaneous Dissolution that the hindrances of out-worn dogma will be removed; and of this spontaneous dissolution the paper of F. Tyrrell which I have been discussing is clearly one of the symptoms, indignant as he himself would be at the suggestion.

ARTHUR A. WELLS.

CELI-CÊD AND THE CULT OF THE WREN

IT has been asserted by Iolo Morganwy that ancient Bardism was "not inimical to Christianity." The Bards, he asserts, were opposed to Rome, but not to the Christian Faith. I think this may very probably be true; at the same time, Iolo, in speaking of Christianity, apparently identifies it with Protestantism, which appears to me to be by no means the same thing.

Iolo Morganwy and the Rev. E. Davies believed Druidism to be the Biblical patriarchal religion, and Mr. Davies even goes so far as to assert that Hu, the Welsh Sun God, was the patriarch Noah.* It is not necessary to dwell upon such a theory as this, although it was lengthily discussed by a learned man who was also an antiquarian and a Welsh scholar. The originators of the Triads certainly took a more universal view of religion than this; and it is probable that the numerous transcribers of the Welsh MSS. did so likewise.

It is asserted that there was a split in the Bardic ranks; the Glamorgan Bards are said to have parted company from their brethren of Carmarthen. Possibly some of the Bards adopted Christian phraseology and symbolism, and others clung to the old symbols.

Those Bards who bowed to the laws of Beli, the King who restricted their powers, and forbade their exercise of priestly functions, are said to have been called in derision "Beli-Bards" by their brethren of Glamorgan.[*] The Bards of North Wales are said to have entirely lost the true tradition of Bardism. Beli held the Bards in high honour, but he would not permit them to instruct the people in religion. The rebellious Glamorgan Bards, always somewhat heretical, seem to have been swiftly regarded as "infidels" and "conjurors." There is a tradition that Pelagius, the originator of the great heresy combated by Augustine, was a Glamorgan man. In the thirteenth century, though the status of the Bards had been flourishing on account of their learning and their civilising influence, there was some persecution of the Glamorgan Bards, and many of those who were versed in Bardic lore are said to have perished by the sword.

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* It is needless to say that Mr. Davies does not regard Noah as a generic name typifying a race, but as indicating an individual.

At that time, and later, numerous MSS. were copied, some say they were then originated. It is quite possible that much accurately transmitted oral tradition was then written down for the first time; the Bards, whose *Gorsedds* were discouraged, if not actually forbidden,[†] doubtless feared that their learning would be utterly lost; it was no longer safe to depend upon the Bardic trained memory when the Bards were being murdered. Before 1600 many Bards are said to have repaired to the Raglan library and there copied MSS. Even if these MSS. are not copies, but originals, the fact not only does not invalidate the assertion of the antiquity of the matter they contain, but it also does not preclude the possibility that they formed part of the Bardic teaching of the men to whom they are attributed. At any rate it is quite possible that they emanated from their school; there is, I think, evidence that Taliessin was a generic name; it has been translated Radiant Front, and is said to be an initiatory name, given in the Mysteries and employed as a title of the Sun.

It is thus a vexed question whether the Triads are really very ancient or whether they are the product of the imagination of mediæval Bards. It is said by Bonwick: "No one can deny that Wales, somehow or other, at a certain period, assuredly long after the establishment of Christianity in these islands, and suspected by many from philological investigations to have been about the twelfth century, received a great flood of mystical learning, conveyed in Welsh Triads of great beauty, but great obscurity. . . . Why this Eastern philosophy should find a special retreat in the Triads of mediæval Wales is by no means clear. It is, however, a singular fact that the introduction of this mysticism appeared almost simultaneously in the Sufeeism of Persian Mahometanism."*

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[*] It must always be remembered that these old chronicles are very unreliable as history.

[†] There are certain injunctions forbidding secret meetings which are suggestive of a hostile spirit towards the esoteric side of Bardism.

It does not concern me specially whether these Triads were introduced into Wales in the sixth or the twelfth century; whether they were indigenous or journeyed thither from some other land; whether they owed their origin to very ancient oral tradition, or existed from the first in MS. form.

It seems to me that these are questions which are never likely to be settled; my interest is in the nature of the teaching, which is "not of an age, but for all time"; personally it is to me immaterial whether Taliessin wrote the Triads in the sixth century or whether some anonymous Bard wrote them in the thirteenth. The teachings are very similar to those which I find in other systems all over the world, and that, personally, is enough for me. Still, I do not deny that the independent development of such a system in ancient Wales, the Wales of the pre-historic and legendary period, would be a matter of very considerable interest to most persons who are interested in such matters. I do not, however, think that the origin of these Triads will ever be settled to the satisfaction of all controversialists.

Let us now see what the Celi-Cêd system was. In a subsequent article I hope to give some account of the Bardic Ascent of Man, but for the present I will confine myself to the consideration of the Celi-Cêd system of creation which is set forth by Owen Morgan (Morien), the pupil of the late Arch Druid Myfyr Morganwy.†

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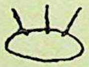
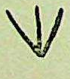
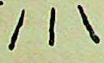
* *Irish Druids and Old Irish Religions*, pp. 72, 73, J. Bonwick, F.R.G.S. London; 1894.

† See *The Light of Britannia*, by Owen Morgan.

According to this Welsh system the universe was born from Celi-Cêd, a Dual Power. Cêd, sometimes called the Black Virgin, seems to symbolise a state of matter earlier than that symbolised by Ceridwen, the Welsh Isis, to whom reference is made by Llywarç Hên and Taliessin. The name Ceridwen or Cyridwen* is translated by Sharon Turner as "the producing woman," a phrase connoting a different symbolism from that indicated by the words "black virgin," applied to Cêd. It seems to me that the Bardic Celi-Cêd is intended to convey the same idea as that contained in the phrase "God the Mind . . . Male and Female both, as Life and Light subsisting," which occurs in Mr. Mead's translation of *The Shepherd of Men*.†

Morien speaks of Cêd as being a symbol of atomic matter, remarking "the Druids evidently believed in the eternity of matter in an atomic condition." I do not think this is a wholly correct statement; I do not believe that in framing the Cêd symbolism the originators of the system had in mind physical atomic matter, or even atomic matter at all, on however lofty a plane; I think that by Cêd they implied the eternity of a potentiality to us inconceivable, the latent power of producing that which ultimately manifests as atomic matter.

Celi is represented as concentrating energy in Cêd, and from Cêd the Sun is born.‡ The Sun is spoken of as the first begotten, nevertheless there was a Druidic Trinity which was represented as emanating from Celi-Cêd before the birth of the Sun; this is the triple Life that sustains the Sun; it was sometimes represented thus: ; sometimes as the Name of God, thus: ; and, as an Echo or Reflection, thus:  The circle or ellipse in the first symbol is said to represent the disk, or the orbit of the Sun; very many Sun symbols linger to-day among the Welsh, Scotch, and Irish peasantry; for example, the curious old game of "bobbing for apples" in a tub of water is said to symbolise the new Sun being drawn forth from Annwn (chaos) by Cêd.

Celi, as the Trinity, is three aspected; from Celi the three

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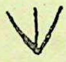
* This name is spelt in divers manners by different authors.

† See THE THEOSOPHICAL REVIEW, Dec., 1898, p. 325.

‡ I suppose, in a sense, one might say that Cêd becomes Ceridwen

Hus, or three Suns, come forth; Cêd is the consort, or form side of the triple Celi, and thus we get the symbol of the Tetraktys.

Morien points out that the Druidic Celi corresponds to Amen Ra, the Egyptian Hidden Sun; while Hu Ail is the Second Sun, or Trinity; the physical sun was merely the visible source of physical life; the hidden life of the Sun was sometimes symbolised as a wren.

Celi is invariably represented as hidden; the three Hus represent Him in manifestation. These three Hus are: Hu Cylch y Ceugant, or Hu of the Circle of Infinitude; Hu Cylch y Sidydd, or Hu of the Circle of the Zodiac; Hu yn Nghnawd, or Hu Incarnate. Hu yn Nghnawd was incarnate in the Arch Druid; he, standing in the midst of the Gorsedd circle, where the symbol  met in a point, implied by his action that the three emanations, which had their root in Celi-Cêd, focussed themselves in him. He stood facing the East, where the sun rises; the name of the physical sun was Huan, or Abode of Divinity.

The triplicity of the manifested God and the triplicity of the human spirit is also symbolised in the pseudo-historical account of the three primitive Bards, Plenydd, Alawn and Gwron, who were said to be successors of Tydain, the "Father of Poetic Genius."* These Bards are said to have instructed the Cimbri after they had "fallen into sin"; they taught them at the original Gorsedd (Supreme Seat); they are said to have symbolised the three divine attributes of the Logos: Life, Knowledge and Power; from these flowed three causes which produced beings: Divine Love, Wisdom and Power.†

In the symbol /|\ the middle stroke is said by Morien to have applied to natural life. The separated lines represented a ray of the Divine Nature, which came into existence in Gwenydva, where was the passive principle in the spiritual nature of the Creator; thus even in the birth of souls the co-operation of Cêd was necessary; the Unmanifest Power was represented as essentially one, but containing a *latent* duality, "permanent possibilities."

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* See the *Roll of Tradition and Chronology* from E. William's transcript of Llewelyn Sion's MS., which was copied from Meyryg Davydd's transcript of a MS. in the library of Raglan. This is the account of creation transmitted by oral tradition.

† There is a statement to be found on p. 413 of the *Light of Britannia*, to the effect that the "Father" of the Lord Jesus was "the Second Person of the Tri-une Elohim."

"Natural life" was, as aforesaid, symbolised in the sign /|\ by the second stroke; it was also symbolised by the Mundane Egg, passive till receiving the three drops or rays from Celi-Cêd. The earliest creative energy of Celi-Cêd was directed to operate on atomic matter,* this power operated through the "Leader Lord," to whom the ivy (Welsh *iorwg*), was sacred.

Throughout the whole system the idea prevails that the Divine Force operates through intermediaries; before the creative power went forth through the "Leader Lord," Celi is said to have spoken the "Word" which Cêd re-echoed "from the waters." The "seven profound mysteries of Druidism" were the seven divisions of the reverberations of the Voice or Word; these mysteries emanated from Cêd. This statement appears to be an allusion to the Tattvas, or to the Seven Rays.

The "Word" spoken by Celi-Cêd, with its seven reverberations, is the Secret Word of the Primitive Bards. The following statement regarding this mystic "Word" is imputed to John Bradford Bettws, who is said to have been a disciple of the Chair of Glamorgan in 1730, and Arch Druid in 1760; he died in 1780. The words attributed to him are: "The Secret Word of the Primitive Bards . . . is not lawful to speak or utter audibly to any man in the world except a Bard who is under the vow of an oath. The letters (I O U) may be shown to any man in the world we like without uttering the vocalisation, which, under the protection of secresy, is due to them, though he be not under an oath; but should he utter them in speech audibly he violates his protection and he cannot be a Bard, nor will it be lawful to show him any more of the secret, either in this world that perishes, or in the other world that will not perish for ever and ever."

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* Here it will be seen Morien's Bardic system is echoed by modern theosophic literature.

I suppose this, being interpreted, must mean that the secrets of that which we call "practical occultism," must not be imparted save to the pledged disciple; the theoretical part of the teaching may be given "under the protection of secresy." It is the practical dealing with the life force which is withheld.

The idea of a secret or hidden Life appears in all the Celi-Cêd symbols. The hidden life of the Sun, the First Begotten of the Dual Power, was symbolised as a wren; and the wren also symbolised, as I think, the Word in the heart of man, the hidden Life which flowed from Celi-Cêd through the threefold Sun God, Hu.*

The cult of the wren is of some interest, and since it seems to be linked with the Celi-Cêd system, I will now describe the ceremonies connected with it. It is no doubt a very old rite, but it exists, or existed very recently, among the Welsh and Irish peasantry. It probably existed in a degraded form, and the people who took part in it were, of course, wholly ignorant of the original meaning of the quaint and cruel custom.

Morien says the wren typified the hidden spirit of the Sun. Sun festivals are found in almost all European countries; and the wren has a sacred character in many parts of Europe.† In France it is called *Bœuf de Dieu*, or Divine Meat; this is a Eucharistic symbolism connected with the little bird. Not only is the wren identified with Christ in an old Welsh poem, a translation of which I shall shortly quote, but the idea of sacrifice in connection with it is carried out by the custom of killing, and oftentimes rending in pieces, the poor little victim of a quaint symbolism; though slain, the wren is held sacred, and the rending in pieces is a confirmation of the theory that it symbolises the Divine Life.

The tiny bird is used to typify the hidden life of the Sun, that is to say, the Logos; and especially that Second Aspect, which according to theosophical teachings is the Power which, in the Kosmos, builds forms; the Power which in the human soul is, in Its second aspect, the buddhic principle, the Christ, the Unifier. The rending in pieces of the wren is very reminiscent of the rending of the body of Osiris in Egypt, and of Dionysus in Greece. Osiris was the Second Person of the Egyptian Trinity; in the Eucharistic Feast of the Christian Church the Body of Christ is mystically offered on every altar as an Eternal Sacrifice.

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* This Hu is the *young* Sun God; he is born as the "Crowned Babe" from Cêd, after the death of the old Sun, Arawn.

† "Ye robyn and ye wrenne, are God Almyghtie's cocke and henne," says the old rhyme. There are many legends of the robin connected with the Passion. The Manx fishermen will take a dead wren to sea with them to prevent bad weather; this is interesting, because we find the wren used to symbolise Christ; and the Gospel tale of the storm on the Sea of Galilee at once comes to mind.

If the wren be used as, to use our phraseology, a symbol of the Life of the Logos in His universe, it is a natural sequel to the symbolism that the little bird should be rent in pieces to show that the life animates and binds together many separated forms. Participators in the Eucharistic ceremony share in the offered Life; in the rite of the wren the feathers symbolised the sun rays and also the divine spark in man, hence the anxiety of each person who took part in the wren rite to obtain a feather of the bird. Morien says that near St. Davids a wren used to be carried in a box at the winter solstice; the box rested on a bier, decorated with tricoloured ribbons. An old Welsh woman recited to our author verses which used to be sung on this occasion. They are quoted in the *Light of Britannia*,* and I give them here:

1. The Little Wren is the Hero,
   His renown is everywhere.
   To-night in all places
   An inquest upon him is held.

2. The Sly Wretch was last night very proud,
   In a holy, fine and upper chamber,
   In the society of the brethren eleven.
   He, however, was found out and captured.

3. The stone grave was burst open;
   The Sly Wretch was found out and captured.
   In a great winding sheet He was placed,
   And carried on a bier, colours white and black.

4. All coloured ribbons
   We place round the Wren,
   Thrice-twisted ribbons
   Above him for roof.

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* P. 99.

5. The wrens* are now scarce,
They've winged away.
But again they'll come back
Over the tracks of old Mead.

Morien is led to believe, from the study of this song, that there was an attempt on the part of the Roman Church to connect the Druidic sacred wren with Judas, because in the ancient British Church the wren (Sun or Christ) was reverenced; and the Roman Church condemned the early British Christians as heretical. Certainly the little bird is here used as a symbol of Christ, the allusion to the "stone grave" proves it; it is also used as a Sun symbol, for it is carried at the winter solstice; as I have pointed out in a previous note, the wren also is used to indicate one in whose soul the "Christ principle" is being formed; the modern Welsh name for a wren (derw, dryw) connects it with the word Druid, and a Druid was an initiate. The wren is called a "little one," a phrase used in the Gospels; Hu, the young Sun God, is called the "least of the little ones";† the words are used in some lines, translated by Morien, and attributed to Rhys Bryddydd, who lived in Glamorgan, 1450-1490; the lines run as follows:

The least of the little ones is Hu Gadarn
As the world judges.
But he is to us the greatest Nav (Constructing Lord),‡
Thoroughly we believe He is our Hidden God.
A small ray is His car,
Light His course and active,
And great on land and sea,

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* The wren in this verse seems to be used as a title for an initiate, a "little one." The bee is also so used in Wales. In the "Mead Song" of Taliessin he prays the Supreme to grant that Maelgwn of Mona may be inspired with mead, "the pure and shining liquor which the bees provide but do not enjoy." Morien says that Bards are called Clêr, and their going on circuit Clêra, *i.e.*, Beeing. Bees are also called Gwynyn, or Holy Energy. The word "mead" in the last line is evidently used to indicate a meadow, or enclosure. The "sacred enclosure," "quadrangular enclosure," or "cattle pen of the Bards," where presumably initiatory rites took place, is referred to in many Bardic writings.

† The reader is reminded of the phrase in the *Kathopanishad*, Sec. II., pt. iv., 12. "The Man, of the size of a thumb, resides in the midst, within the Self."

‡ "Constructing Lord"; if Hu Gadarn represents the unifying force in Nature, and the unifying force in the Soul, as seems to be indicated, the phrase is very well chosen as applied to the Builder of forms, and the Builder of the "house not made with hands."

The greatest that I manifestly can have,
Greater than the worlds.

The last line but one is obscurely expressed, but the general drift of the poem is clear.

I must not conclude this paper upon the Welsh Celi-Cêd and Sun-God symbolism without alluding in passing to the symbol of the Crowned Babe; it is not identical with the wren symbolism, but it is akin to it. The wren seems to typify the hidden point, the concealed Life, while the Crowned Babe appears to represent the manifested Triad. There are many versions of the poem; the Arms of Dunwich represent the Babe rising, crowned, out of a boat which floats upon the waters. The boat was a symbol of Cêd; it is traditionally stated, says Morien, that the Druids sprinkled dewdrops, held in a boat-shaped vessel, on the head of candidates; this was done at noon on the longest day, which was called Sul-Gwn, Holy Sun, or White Sun Day. The candidate stood with his back to the sun, the Druid faced it; besides the boat-shaped vessel he held a birch bough; the birch is still called Bedwen, or Holy Bed; Bed is a form of Bâd, which means a boat.* It will be remembered that a boat is connected with the Egyptian Sun symbolism. I take the following quotation from Mr. Budge's recent work on *Egyptian Ideas of the Future Life*: "May the soul of Ani come forth with thee into heaven, may he go forth in the Mātet boat. May he come into port in the Sektet boat."†

And again:

"O thou great Light who shinest in the heavens . . . . thou who art glorious in majesty in the Sektet boat, and most mighty in the Ātet boat."‡

It cannot be mere coincidence that this symbolism is found in Egypt, and that the Crowned Babe is represented in a boat, with rays about his head. Aneurin says:

The Crowned Babe on the first day
Sang a chant in Gwenydva.§

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* *Light of Britannia*, pp. 380, 381.

† P. 33.

‡ P. 36.

§ Morien gives Gwenydva as Elysium; it is sometimes called Gwnfa, the White or Holy Place.

By Awen from the Highest
Calling worlds into existence;*
And the good A lived.

The "good A" is the luminous body of the sun,† which is the vehicle of the Awen. The Awen is the inspiration or reasoning faculty; it is derived by the Sun from the Highest, and imparted through the Sun to irrational lives. These lives, unless permeated by the Awen, would be intellectually inert.

This Bardic idea of the part played by the Sun, physical and spiritual, in the creation of beings, is very noteworthy. It is linked with many conceptions which are also found in other systems. In a subsequent article I hope to enlarge a little upon the question of the Bardic "Ascent of Man" and the Welsh conception of the two rivers of life.

IVY HOOPER.

IT is the privilege of human nature to love those that disoblige us.
MARCUS AURELIUS.

EVERYONE whether he is self-denying or self-indulgent is seeking after the Belovèd. Every place may be the shrine of love, whether it be synagogue or mosque.—HAFIZ.

. . . . So if the weather be not fair for sailing we sit down distraught and are ever peering forth to see how stands the wind. It is north, and what is that to us? When will the west wind blow? When it shall seem good to it, friend, or to Aeolus. For it was not thee but Aeolus whom God made steward of the winds.—EPICTETUS.

EVERY matter hath two handles—by the one it may be carried, by the other not. If thy people do thee wrong, take not this thing by the handle, he wrongs me; for that is the handle whereby it may not be carried; but take it rather by the handle, he is my brother nourished with me; and thou wilt take it by a handle whereby it may be carried.—EPICTETUS.

So to be is the sole inlet of so to know.—EMERSON.

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* That is to say, the worlds were called into existence by means of Awen from the Highest.

† According to Morien, p. 383.

THE LIFE AND WORK OF MADAME DE KRÜDENER

On the 21st November, 1764, in darkest autumn of the north, was born in the old family of Vittinghof at Riga a daughter, Juliane Barbara, destined one day to be widely known as Juliane de Krüdener, the real arbiter of the future of Europe. Granddaughter of the famous Maréchal de Munich, who spent his old age in exile, Juliane was herself, with her sunny and loving nature, a rebel against many laws and outward forms. Yet the proud and fiery temper, at one time her only law, became tamed and purified by the inner voice of Love. Life trained her, and when she at last stood on the heights of destiny, ruler of souls and of emperors, her voice had only a message of humility and peace to give to her fellow-men.

The life and personality of Mme. de Krüdener have been the subjects of much controversy, as is often the case with mystics. We propose, in our review of her life, to seek an answer to the following query: Was her progress up to her conversion and her career as a teacher of souls an accident of "grace," or can a hidden plan be perceived, in accordance with which her beautiful nature was led to shine as a storm-light during the convulsions of the French Revolution, of the Napoleonic wars in France, and amid the peals of revolutionary thunder on her own country's life-sky?

Does she not write to the Minister de Bergheim: "I have heard the Voice which makes the suns pale, and which does not despise to fill a human heart."

Juliane came from a family which in the Middle Ages had furnished the Teutonic Order with two Provincial Grand Masters; but the mystic spirit seems to have died down in the family, for at the time of Juliane's birth religion was with her folk *une quantité négligeable*. Born a Protestant, she by her own confession grew up without any creed at all.

Her cousin, M. d'Allonville, well says of her: "Son culte c'est l'élan d'une âme tendre vers la source de toute perfection; les actes en sont, la charité qui donne, la charité qui console, la charité qui ne cesse pas de prêcher ce qu'elle croit utile et vrai."

Such was, then, the broad basis of tolerance from which Juliane's heart had been free to start, the keynote which was to develope the harmony of her later life. Although her real beauty lay in the wondrous eyes and the grace of her manner, her person was so harmonious that she was compared to "music itself." As regards her education, she knew both French and German well and learned to play and to dance like a sprite; beyond this no trouble was taken about her until her early marriage at eighteen.

But the influence of the dreamy, severe beauty of woods and limitless space, called by Ruskin the grand educator of Joan of Arc, pervaded Juliane's early years. Like Joan in the weird forests of Domremy, Juliane was free to wander in the vast woods of the country-seats at Kosse and Marienburg, to muse on the shores of the Baltic, to sit under the black pines surrounding the little silvery lake near her home. There she made friends with the birds and the squirrels and watched the storm-clouds rising over the waves and the unearthly glow of the northern-lights over the snow-covered land. Livonia, her native country, possesses a peculiar soft beauty like a northern Switzerland. The Vittinghof family had a winter residence at Riga, the gayest and most refined capital of the three Baltic provinces; but sunny and pleasure-loving as was Juliane's nature she seems to have found most pleasure in her hours of solitude with nature.

In 1777 Juliane travelled with her parents as far as Paris; and Ford, the most exact of her biographers, speaks of this visit being extended to England in company with a French governess.

As an heiress giving promise of great beauty Juliane had a fair success in Paris; but the brilliancy and dissipation of the capital do not appear to have left any permanent impression upon the yet shy nature. She returned to the solitudes of Kosse, where she passed five years, and then, still child-like in heart, in pastimes, and in knowledge of life, she became the child-wife of a nobleman.

Baron de Krüdener (1744-1802) was then thirty-eight, twenty years older than Juliane, and already twice a widower. By his first marriage he had a daughter, Sophie, who later became the friend and often "the reason" of her step-mother. The baron had studied at Leipsic with great success, and had entered upon his diplomatic career while still quite young. Calm, intelligent, and a politician of the best school, he was called by clever Catharine II. to his post in Courland to prepare the way for the re-union of that Duchy to the Crown of Russia, in which he completely succeeded.

He married Juliane in 1783, and began at once to complete her education; he was the first instructor of her eager intellect. Juliane had to an intense degree the thirst for some ideal to which to devote her latent powers of love and imagination. Quite naturally her husband and elder friend became the ideal for her girlish devotion, and this to an extent which much alarmed and astonished the quiet diplomatist.

Their outward life was on a grand scale—music, theatricals, in which the baron and baroness took the chief parts, great receptions, which culminated in a visit from the Comte du Nord (Paul I.), who stood god-father to Juliane's first-born, little Paul.

From this time up to their final separation in 1801 Juliane's existence was a continual round of fêtes, successes and luxury; but running parallel with her outward life was an ever-increasing uneasiness, doubt, and disenchantment of all the so-called prizes of life. Juliane was destined to pass through all the triumphs and trials of love and of family-life, of society, beauty, and fashion, of court-life, of art, and at last of unlawful liberty—to become, at length, while still young and charming, the white recluse, the "Velleda of the North." In her case the *Wanderjahre* were to precede the *Lehrjahre**—the restless inner search and change were to come before the long pilgrimage of the body; with a mind at rest and a soul glowing with love to all, the lessons of the inner way grew more and more distinct.

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* The two parts of Goethe's *Wilhelm Meister*.

We shall then pass rapidly through the first two parts of Mme. de Krüdener's life—her life as woman of the world, as artist, and as philosopher, for as an author she was both.

Her first introduction to the beauty of art took place in Italy. A portrait of Juliane at this period shows her, though nearly twenty-one, to be as much a child in appearance as when she was sixteen. While at Venice she still dreamed while gazing on the rosy sunsets and looked upon beauty and happiness as natural privileges.

Fate carried the Krüdener household from Venice back to the mists of the Baltic. The baron was appointed ambassador to the Court at Copenhagen, at that time the most worldly and dangerous to a young woman beginning already to tire of her home. The baron was good and kind to her; but the difference of age and character and of aspirations was such that, added to the steady coolness of her husband, the incessant whirl of court-life and a developing malady, it proved too much for Juliane's spoilt nature and for her love. Under the pretext of change of air Juliane left home in 1789 only to return to it as a passing guest.

In June, 1789, we see Juliane de Krüdener, then aged twenty-five, throwing herself almost wildly into the glittering life at Paris; but snatching an hour here and there to visit the sage de St. Pierre, the friend of her grandfather Munich. Accompanied by her two children, Paul and Juliet, and her step-daughter Sophie, she often wandered in the woods with de St. Pierre, whose gentle teachings would sometimes cool the feverish excitement of Juliane's life.

According to Ford, Capefigue alleges that Juliane at that period had begun to study magic and "the occult sciences"; if this be so—and it is a fact quoted by an enemy in a disparaging sense—we must remember that she seems to have had the right impression of wherein lay the secret of the Great Art; for in a letter to de Bergheim in 1817, she says:—"L'amour, c'est la grande Magie. . . . De tous les temps ceux qui furent envoyés pour la grande mission d'amour . . . furent chargés de ne regarder qu'en Haut."

This letter, however, had not yet been written and she was drawing nearer and nearer to the abyss in which she was to leave the pride and insouciance of her imagined virtue. It is worthy of remark that she took no interest in politics—the result, perhaps, of a too close acquaintance with high politics behind the scenes in her husband's house.

On leaving Paris Mme. de Krüdener visited several fashionable resorts in the south of France, where she was always the queen of beauty, and surrounded by a court of admirers. She settled for some time at Montpellier, where began the study of literature and art in real earnest. As yet religion was only a "poetical dream"; on the mountains she realised sometimes the Infinite as the only Reality; but down in the valley, in her pretty home, awaited all the temptations of Parisian worldliness, and the day came when, feeling the emptiness of her brilliant life, she sought forgetfulness in the love of a young French officer.

Baron de Krüdener, on learning the truth, recalled his wife from France, and Juliane was content to retire to her old home in Livonia. About this time occurred the death of her father, and this first great loss closes as with a black veil the first part of Juliane's life.

While living with her mother at Kosse, Juliane began for the first time to take an active interest in the humbler classes. She introduced vaccination in the villages round Kosse and erected some schools. She soon tired, however, of the monotony of provincial life and in 1796 we find her starting again for Germany and Switzerland, and paying a visit to the baron on her way. She made a last attempt at family life in 1800 and settled in Berlin with her husband; but court life was now unbearable to her and this, combined with a certain want of success, induced her to return in the following summer to Geneva, and later to Paris. The sudden death of her husband in June, 1802, sent her to a quiet retreat in Geneva, where she spent the summer in deep mourning.

Several novels of no peculiar value had come from Mme. de Krüdener's pen before the appearance of her *Valérie* in Paris. This book achieved an enormous success. Once again Juliane, now a successful authoress, was at the height of fortune. She had Châteaubriand's respectful friendship; Goethe expressed his regret that "such a talent should have passed over to France";

Madame de Stael sketched her fairy grace in a scene in her *Delphine*. Still young and charming, she was free to receive the admiration she evoked. Even her husband's memory could throw no shadow over the brilliant sky of her thirty-eighth year, for Juliane had come to the baron at once on learning of his money difficulties, and thus they had parted as friends.

Suddenly, in the full glow of her new success, Juliane forsook fame and society and returned to her mother in the solitudes of Kosse. Had she sensed amid the turmoil of her Parisian life the first faint tones of the Voice which was soon-to change her life?

Twelve years later she wrote to Mlle. de Stourdza: "It is because I have been my own idol that I have learned to despise myself sufficiently to feel only indulgence for others. . . . Break your idols valiantly." And already, in 1802, she had published in the *Mercure de France* some "Thoughts of a Foreign Lady," among which the following ideas are found: "It might be said that most men of the world live on small ideas, just as the people live on small coins." "In early youth we expect everything from the outer world . . . . little by little we are driven back into our souls." And in a letter she says: "Nothing on earth can satisfy a heart made for the things of greatness (*biens immenses*)."

And so, still weary and athirst, she left the world—the world that had given her all it had to give.

The Russian historian Pípin tells us in what manner began the change which was to transform Juliane de Krüdener into a new being. When she arrived at Kosse she was still worldly—at least in appearance—though dissatisfied and aspiring to something yet unknown. Ford tells us that "the spiritual, poetical, mystical side of her character was at open war with the vain, self-absorbed, pleasure-loving side." But if she had such "very human weaknesses and temptations," she had also "a quite exceptional gift for triumphing over her own failings and living that higher life, which in her heart she craved after, even from her earliest childhood." The habits of luxury and elegance still remained, and young and seductive, she still excited adulation.

One day, while visiting the shop of a poor shoemaker, she was struck by the peculiar expression of happiness on the man's face. "I am happy," he replied, in answer to her pressing questions. He was a Moravian Brother, and what he told Juliane of his sect so attracted her that she returned the next day to learn more from this humble worker. "I go to learn like a child," she wrote to a friend when describing these visits. Little did she imagine that here began the way which was in the end to lead her to humility and peace, and to make her a messenger to whole nations.

While on her way to Wiesbaden in 1807, Mme. de Krüdener found the Queen of Prussia nursing the sick in the hospitals of Koenigsberg, and at once took part in that work, thus becoming the friend of the saintly Louise. Her influence was precious even to such a noble mind as that of the royal sufferer, for the latter wrote afterwards to Juliane: "I owe you a confession. It is this, that you have made me better. Our meditations have been full of comforting results. . . . Promise me always to speak to me with the Voice of Truth." From the first she had begun to preach her happy tidings to all around, and had of course been met with astonishment and sneers. Yet even in these early days we see her carrying her secret of peace and of joyous resignation up to the heights of a throne—to Louise of Prussia, who shone like a protecting angel through the black misery of the German nation.

After a quiet and happy time with the Moravian community at Bethelsdorf, Juliane, feeling the need of a greater struggle with her lower, vain self, was directed by Pastor Baumeister to the famous theosophist Jung Stilling, in whose family at Carlsruhe she took up her abode in 1808.

At her teacher's house she began her higher study of the inner life. She soon came to accept her past as a lesson. In 1810 she writes to M. Weguelin: "I cannot regard suffering otherwise than as a gain." And in 1814 to Mlle. de Stourdza: "Have always the courage of devotion. Do not fear suffering; it is the seal of a high destiny. Be faithful to the call; have the courage to be happy: give yourself to God. . . . You possess one of those souls which it is impossible to watch without longing to see it arrive at its real destination. You are reading

Madame de Guyon; that admirable woman can teach you much. Become as a child. Add to your prayers the renunciation of self. . . . You must become simple and calm. Relinquish your will and heart to the great loving Power that created the world. . . . When we are resolved to live for that which is alone worthy of mankind, a new universe spreads out before our eyes, immense faculties, sublime duties, ever new joys, admirable results."

To Mlle. Cochelet she says: "What things I learn, what veils are lifted for me and for all who have *wrought themselves free!* Prayer teaches . . . to ask for all things; faith to *obtain* all things." On a later occasion she remarked to a priest: "Through how many deaths was I obliged to pass to reach life in . . . God." To the Marquis of Langalline she wrote: "This love (to God) ought to reduce to ashes everything impure, personal, selfish . . . . At present our Judge is still crucified in all His members. . . . They have to . . . walk in mysterious ways, even not recognised by many true Christians. They will be like the disciples of old. The pledge of their divine mission is precisely that disgust with which they inspire the learned." And to Madame Armand: "My heart is often cold, dry, barren, but now my will is unceasingly united to His and I follow Him past precipices at which nature shudders." To another friend she wrote: "I know that the Father's heart is quite close to me;" and to Baron Marquet: "I have visited Heaven, and earth hath fled under my steps." Pípin quotes the *Beiträge* of Brescius on Mme. de Krüdener's religious formulæ: "Her religion indeed consisted of seeking the union of all into one family under Christ, and she recognised as the only true Church the Christian Church of the first two centuries; after which it ceased to exist. She thought that John Huss tried to re-establish this Church. She believed in the destruction of Hell. In a letter to Marquet she says: 'Ask of God only the happiness of others, one's own being assured, a profound art of which we have lost the knowledge and—worth while to study. . . It is to the Author of Harmony that I would conduct all men.'"

The above extracts are quoted from letters and conversations covering a number of years, our object being above all to trace the line along which Juliane's inner—we may say after these quotations her occult—development took place. Along this line of development she travelled until the moment of highest exaltation was attained, followed by persecution lasting to the end.

She herself never thought of using anything but love and persuasion against an opponent. Pípin quotes Eynard on the fact that Mme. de Krüdener sometimes prayed for the repentance of Satan. So did S. Augustine.

During her two sojourns in this part of Germany Juliane met Queen Hortense and Elizabeth, Empress of Russia, wife of Alexander I. Here also began her friendship with Mlle. de Stourdza, a Greek maid-of-honour to Elizabeth. She met also about this time with a less desirable acquaintance—Fontane, the priest-impostor who, with the help of Maria Kummrin, a woman of the people, touched Mme. de Krüdener in her still weakest spot, her vanity, in proclaiming that a great mission awaited her. Maria Kummrin appears to have had lower psychic gifts; for she predicted accurately the return of Sophie's husband from the war in Spain. This influence, however, was happily partly counteracted by that of the famous Oberlin and the young pastor Empeytag, whom she met in Geneva, whither she was spiritually impelled to go.

The death of her mother detained Juliane for some time in Riga, where she converted to her "faith of Love" her old friends the Moravians, and brought to the poor shoe-maker, who had in the first place given her peace and simplicity, the gift of a higher light. Shortly before this time we see her preaching her gospel in Koenigsberg, Breslau, and Dresden, and already attracting large audiences.

In October, 1812, Juliane organised at Strasburg religious meetings for Germans as well as Frenchmen. The following year she went to Geneva, where as already mentioned she met Empeytag, the young student of theology, who became later on the chief helper in her religious work. She succeeded in attracting to the mystic life, together with Mlle. de Stourdza, a number of Russian officials and nobles who formed a little circle around her.

A RUSSIAN.

(TO BE CONCLUDED)

THEOSOPHICAL ACTIVITIES

Ceylon

The report of the Buddhist educational movement in Ceylon, under the auspices of the Theosophical Society, states that the progress of the educational movement during the year has been, on the whole, a steady and encouraging one, especially in the western circuit. There are now 134 schools with an attendance of 15,490—10,598 boys and 4,892 girls. In 1892 there were only nine registered schools under the Theosophical Society; now there are ninety-two.

Europe

The chief event of the month in our theosophical world is the arrival in London of Mrs. Annie Besant after her winter's work in India. Mrs. Besant was announced to reach Charing Cross on Thursday, May 10th, and a warm welcome awaited her from the members assembled to greet her. The unusual cold of our English May has, we are sorry to say, confined Mrs. Besant to the house with a bronchial attack, and compelled her, by the doctor's orders, to give up the projected visit to Harrogate. Mr. Leadbeater presided in her place at the Federation Meeting. Lectures by Mrs. Besant in the Small Queen's Hall were announced for three Sunday evenings, May 27th and June 10th and 17th.

In view of possible public lectures the Blavatsky Lodge has closed the series of Sunday evenings, which during the winter were free to all who applied for a ticket. Its usual Thursday meetings have been addressed by Mr. Mead on "The Earliest Inner Commentary on the Original Outer Gospel," and by Mr. Leadbeater on "Faith and Intuition." The President-Founder was to have spoken on May 10th, but other engagements prevented this, and Mrs. Hooper was kind enough to fill his place, at short notice, with a lecture on "British Saints."

White Lotus Day, May 8th, was made the occasion of a general gathering of the members of the Society, and a quantity of lovely flowers was sent and arranged around the portrait of H. P. B., in affectionate recognition of the gratitude we owe to the co-Founder of the Society. Selections from the *Bhagavad-Gîtâ* and *The Light of Asia* were read, and Mr. Mead reminded the newly-joined members of the easily overlooked fact that the advantages we at present enjoy are due to the self-sacrificing devotion of H. P. B. to the difficult task of starting the movement.

The Monday afternoon receptions of Countess Wachtmeister in the drawing-room of the Society in Albemarle Street have been very successful. Additional attraction has been given to these assemblies by the presence of some well-known personage in our world to speak and answer questions. These receptions will be continued during June.

Colonel Olcott arrived in Edinburgh on Tuesday, April 17th, and left for Bradford on Friday, 20th. The members and associates of the Edinburgh Lodge met on Tuesday evening to welcome him, and listen to an address on "The Progress of the Theosophical Society." This Colonel Olcott considers satisfactory, and is assured that the Society, as a living and progressive entity, is now an established fact. He quoted figures to prove that it never had had a "set-back" since its inauguration, but is stronger and more flourishing to-day than ever it was. Even at the time of most dissension—the unfortunate Judge secession—instead of being weakened, the Society grew stronger and became healthier. Now some of the friends of old times are showing a strong inclination to resume membership. On Wednesday, the 18th, Colonel Olcott, by particular request, addressed the Lodge on "The Masters of Wisdom." He traced their appearances at different epochs and affirmed their existence and activity to-day. He mentioned his first meeting in New York with one of them, as made familiar to readers of *Old Diary Leaves*, and told how the connection, then made, had continued till now. A connection exists between the Society and numbers of Masters, for it was not to a single individual that the guardianship of the movement was entrusted. In the early days, Madame Blavatsky and himself were the only living witnesses in the west to the truth of the existence of the Adepts. But, as was made manifest by the writings of other devoted workers for the Society, notably Mrs. Besant and Mr. Leadbeater (but also others), the existence of the Elder Brothers of the Race was now practically put beyond discussion. Apart from such students having the personal knowledge of our Teachers, it was a logical necessity in the scheme of evolution that they should exist. The truth of this is made perfectly clear to those who will take the trouble to study theosophic literature. Madame Blavatsky devoted her life to, and ended it in, the service of the Masters of Wisdom. The President of the Lodge, Mr. Simpson, presided at both meetings, and an interesting discussion followed both addresses. Visitors called on Colonel Olcott both on Wednesday and Thursday. He was the guest of Mrs. Drummond during his stay in Edinburgh, and both meetings were held in her house. On Thursday, 19th, the President visited and addressed the Glasgow Centre. The following day he went on to Bradford, where a public lecture was given to a good-sized and attentive audience. Harrogate, his next station, was reached on the 21st, and he left for Manchester on the 23rd, after attending a reception and giving a public lecture, to the great satisfaction of his hearers. At Manchester, the President met and addressed the Lodge members only, and the North of England tour concluded with visits to and public and private work at Liverpool, Sheffield and Birmingham, after which Colonel Olcott spent a few days in London before crossing over to Belgium for a short tour in that country. He went to Copenhagen on May 7th, visited several places in Denmark, Sweden and Norway, presided at the Convention at Stockholm on May 19th, and reported himself at Amsterdam on June 3rd to preside at the Convention of the Dutch Section. His return passage to India is booked for August 8th.

Mr. Leadbeater made a fourteen days' tour in the Netherlands, beginning with April 12th. During his visit he held no less than twenty-two meetings, public and private, visiting Amsterdam, Haarlem, the Hague, Rotterdam, and Helder. This tour has done a great deal of good to the Section. Two of the leading daily papers gave long reports of the lectures. Many members of the Society came from the most distant parts of Holland to attend one or more of the lectures in the different Lodges, so that one of the results of the tour has been the consolidation of the Dutch movement. Three public lectures have been given in Nymegen, Hilversum, and Bussum, by Madame Meuleman, Mr. Fricke, and Mr. Van Manen, respectively. Madame Meuleman has also lectured before the Free Women's Society, at Amsterdam. The Fourth Annual Convention of the Dutch Section was held in Amsterdam on June 3rd. The "Golden Chain" has extended into Holland, and has been put under the care of Mme. Perk-Joosten. The Laws and Rules of the Section have received "Royal Approbation," which gives a legal standing to the Section and so enables it to possess property, receive legacies, etc. We gladly record the opening of a bookshop by the "Theosofische Uitgeversmaatschappij" in Amsterdam. Till now our Publishing Society possessed no shop and has conducted all its business in the Headquarters. We have been fortunate enough to acquire a fine little shop situated only three houses from Headquarters, at Amsteldijk 79.

From Holland Mr. Leadbeater went to Brussels, where he remained from the 26th to the 30th April, addressing during this time six meetings. Colonel Olcott, P.T.S., arrived at Brussels on the following day and remained until the 5th, holding several most successful meetings. Our Brussels correspondent speaks gratefully of the help received by the Branch from the President-Founder and from his old co-worker.

We learn from Paris that the opening of the *Congrès Théosophique International* de 1900, is fixed for Sunday, June 24th, at 3 p.m., at the offices of the French Section, 52, Avenue Bosquet, and the public meeting will be held at the Hôtel des Sociétés Savantes. Colonel Olcott, Mrs. Besant and Mr. Chakravarti will be present and many leading members of the Theosophical Society. Our Paris correspondent writes that the Paris Lodges had a pleasant and useful visit in April from Mrs. Burke, who spent a week with them and devoted herself to helping the members. She was followed by the Countess Wachtmeister, who took part in opening the Sectional Headquarters at Avenue Bosquet, 52, and remained ten days; during this time the President-Founder visited Paris and gave a lecture. Lastly, Mr. Leadbeater made a week's visit, and held a number of crowded meetings. So Paris does not feel herself neglected.

Mrs. Scott, President of the "Isis" Lodge in Denver, U.S., has been spending the winter at Nice, and has been of great service to the local Theosophists in spreading interest in the theosophical teachings. Every Thursday afternoon her drawing-room has been open to all who wished to become acquainted with Theosophy, and her clear and able expositions of "Man and his Bodies," "The Mental Plane," "Karma," and "Reincarnation," aroused much interest. Mrs. Scott gave a special course of instruction for the more earnest students, and after attending these, several of her auditors begged to join the Theosophical Society.

THERE is nothing of particular interest to report from the New

Zealand Section this month (March). Classes and public meetings continue to be held regularly, and are fairly well attended. The following lectures were of interest: In Auckland Mrs. Draffin on "The Seen and the Unseen," and Mr. S. Stuart on "Alchemy and the Alchemists." In Christchurch Mr. J. Rhodes on "The Ethical Teachings of Zoroaster." In Dunedin Mr. A. W. Maurais on "A Lesson from an Indian Book." The annual meeting of the Dunedin Branch was held on February 7th, and the officers were re-elected: Mr. G. Richardson, President; Mr. A. W. Maurais (Ravensbourne, Dunedin), Secretary. In Auckland Mrs. Draffin has given two lectures in the Branch rooms on "The Teachings of Buddha"; and in Wellington Mrs. Richmond lectured on "The Importance of Physical Things." The group in Nelson have begun the study of *The Secret Doctrine* and the *Bhagavad-Gîtâ;* and with the "Lotus Circle" in addition, there is a fair amount of activity.

New Zealand

REVIEWS AND NOTICES

In Praise of Hellenism

Race and Religion: Hellenistic Theology, Its Place in Christian Thought. By Thomas Allin, D.D. (London: James Clarke and Co. Price 1*s.* 6*d.*)

As it is no part of the work of the Theosophical Society in Europe to found a new religion, but rather to interpret the Christianity already dominant in the Western world, we are gratified to find so frequently able and earnest, albeit unwitting, advocates of theosophic truths within the boundaries of the Churches. Perhaps it is in the Unitarian Church that the ground has been most thoroughly prepared for the full acceptation of Theosophy. The Unitarians (as most of our readers understand) do not degrade the Christ to the level of man—as is commonly imputed to them; but rather raise man potentially to His level, holding with Theosophy that Man has within himself the germ of the Divine. In the view of modern Unitarianism, there is no great gulf fixed between God and man, with the Christ placed on the human side: instead, all men are "sons of God," who shall ultimately enjoy the estate of the Father, while the Christ is their Elder Brother. This is the corollary of the doctrine of the Divine Immanence, with which the late Theodore Parker imbued the Unitarian Church. And it is an encouraging fact that this theistic philosophy is not confined to the "extreme Left" of orthodox nonconformity. It is preached in certain Congregational and other Dissenting pulpits, being lately pleaded very ably from the historical standpoint by the Rev. Dr. Anderson, a Congregational minister of Dundee; while within the limits of the Church of England it is expounded with much learning and earnestness by the Ven. Archdeacon Wilson, whose Hulsean Lectures, 1898, were based upon this idea. (THE THEOSOPHICAL REVIEW, vol. xxiii., pp. 291-295, and vol. xxiv., pp. 1-3.) The leaven is working, and the Divine Immanence is likely ere long to become the basic philosophy of the more liberal element throughout the orthodox Churches.

The little volume under notice, endorsed as it is by a cordial prefatory letter by Canon Wilberforce, and published at a price that brings it within the reach of all, should further the good work in no small degree. Many into whose hands it may fall will doubtless be surprised, as well as pleased, to learn that a liberal and philosophic interpretation of Christianity can claim precedence in age over the more narrow, hard, and harsh Augustinian theology; for in this respect liberalism appeals to the conservative sentiment. The title of the work (which is perhaps somewhat misleading), is explained by the fact that the author identifies the principal elements in the primitive theology of the Eastern Church with the qualities of mind of Hellenism. These ideas, passing through the school of Carthage, took on much of the harsh and dreadful colouring of Punic Semitism; and, degraded thus, were passed on to the Latins. The Romans not unnaturally ascribed to God the quality in which they themselves most excelled: they were by instinct rulers, and their God was first of all a Sovereign. Accordingly Latin Christianity became primarily a contrivance for government: it viewed religion as a machine to reward and punish men; it invented artificial sins, prescribed arbitrary punishments. And the gulf between the optimism of the Eastern Churches and the pessimism of Latin Christianity was not bridged at the Reformation; indeed Calvinism represented in some respects a further stride from the large hope of the Levant than any taken by Rome, and modern Evangelicism is almost equally far removed from the sane philosophy of early Hellenistic Christianity. "On the whole," says the author, "no fact in theological history is clearer, and no fact more important and yet more generally neglected, than the broad distinction between the Hellenism, which was the common basis of the various Eastern schools of theology for at least three or four centuries, and the theology of North Africa (and Spain), which, grafted on the Roman stock, became the parent of Latin Christianity, and is to this day, in its spirit at least, an accepted legal tender in the whole West. When every fair allowance has been made, Latinism and Hellenism differ intellectually, differ ethically, differ spiritually. The starting point differs, the conclusion differs, the atmosphere differs, the idiom differs, and often when they use the same words they accentuate them differently."

Why and how the great religion of the Western Âryans should have divided into two divergent channels is explained by the author within the compass of 150 pages. For would-be Theosophists, almost persuaded to embrace the teachings of the Ancient Wisdom, but fearful that in so doing they will lose their hold upon Christian beliefs, this little work is invaluable. From it they may learn that "an earlier and a broader version of the Gospel exists than any which bears a Latin *imprimatur*; that it is possible to be Catholic and orthodox in the best sense, and, if any so please, Universalist, while rejecting the harsh and loveless theology which the 'stone-hard' Latin race forged—a yoke which, if our fathers were able to bear it—has for very many of us become an impossible burden."

E. E. M.

OLD WINE AND NEW BOTTLES

Hinduism: Ancient and Modern. By Rai Bahádur Lala Baij Nath, B.A.

SOME of our readers may remember a notice in our columns of a book named *England and India*; if so, they will be the more ready to give attention to this little volume on Hinduism, as it comes from the pen of the same author. The writer is a keen observer and a careful student; he stands high in the confidence of the Government in the North-West Provinces of India, and at the same time possesses the trust of his own caste-men as a religious Hindu. He takes very liberal views on many disputed points, yet values and follows in essentials the ancient religion into which he has been born. Those who are interested in India's welfare, and in the burning questions of the day in religious and social reform, will find much to attract them and much to instruct them in this little book.

The plan of the work is good and well-thought-out. Part I. deals with Hinduism in its social and personal relations. Part II. with its religion. Part III. with its philosophy. A fourth Part sketches the teachings of the Shruti and Smṛiti on the life after death, and a speech delivered at the Indian Social Conference, Lucknow, is added as an appendix.

Part I. takes up first the root question of caste, and shows by many authorities that in the elder days of India it was less rigid and far more rational than it is now in her degeneration. The writer argues that caste as it now exists is an obstacle in the way of progress, and that some reform is absolutely necessary—a position that few will be found to challenge. The Samskâras (sacraments) and Âshramas (stages of life) are next described, stress being laid on the celibacy imposed on the student in the past, and on the fact that he did not enter on household life until the student days were over. "Early marriages were never common in ancient India." Our author next speaks on the life of the Hindus in modern and ancient times, describing some of the religious ceremonies, and dealing with sacrifices, food, the position of women, etc., and comments on the lower estate into which India has sunk. He then sketches the "necessary reforms," distinguishing between past usages that cannot be revived, and those which, re-introduced, would re-invigorate the nation and lead to the happiest results.

The outline given in Part II. of the religious stages through which India has passed is necessarily imperfect, from its exceeding brevity, and is not well balanced, too much space (in so brief a record) being given to the later writers; but many will be glad to have an outline which they can fill in at leisure, and will welcome the short sketches of some of the heroes of the past. The same may be said of Part III. on philosophy; it is a useful summary for the "man in the street," who wishes not to feel wholly at a loss when he hears the Nyâya or the Vedânta spoken of. The latter system is more fully dealt with, and may serve as an introduction to more serious study, though we think our author gives way too much to western oriental scholarship in some of his suggestions.

Our readers will find a perusal of this book repay them, especially as regards its first Part, by far its most valuable portion. Rai Bahádur Lala Baij Nath is a man who has the power and the will to be of service to his motherland, and with all our hearts we may wish him God-speed in all efforts wisely considered and unselfishly carried out.

ANNIE BESANT.

A NEW STUDY OF REINCARNATION

The Memory of Past Births. By Charles Johnston, B.C.S., Rtd. (New York: The Metaphysical Publishing Co.; 1899. Price 20 cts.)

THIS is a small volume which should have a large circulation. It is avowedly written for the general reader; and though it is mostly based upon the masterpieces of Indian theosophy, the technical terms are so managed that the most uninstructed reader will be able to follow the thought.

We are glad to see that Mr. Johnston is publishing such books in America; with his scholarship and literary ability, with his great sympathy for India and his good taste in selecting the best in her literature, he can do much to restore such subjects to their proper position of dignity and respect in the public mind, and rescue them from the exploitation of the many charlatans and adventurers who traffic therein so busily in that Western land of eager enquiry and lack of reverence.

Mr. Johnston lays stress on the fact that the doctrine of rebirth, as found in the Upaniṣhads, the Gîtâ and the Buddhist Suttas, is a Kshattriya teaching. The Buddha, Kṛiṣhṇa, and the teachers of reincarnation in the Upaniṣhads, all belonged to the warrior caste; they were not Brâhmans. Mr. Johnston says:

"By looking deeper into the Indian books we shall find that, so far from originating the teachings of rebirth, the Brâhmans, for the whole first period of their history, confessedly knew nothing about it; that it was already well known even then to another race in India, and that it was taught, on a definite historic occasion, by this older race to the Brâhmans.

"The older race who taught the Brâhmans was a red race, kin to the inhabitants of ancient Egypt and Chaldæa; and it is among the descendants of this red race that we find the clearest conception of rebirth, and of the whole teaching which makes up the subject of the Mysteries."

That the high mystery-teaching in the Upaniṣhads came from one of the warrior caste, and that Kṛiṣhṇa and Gautama were both Kshattriyas, is a sure fact of history, but that these great teachers belonged to a red race is not yet proved, in our opinion, by Mr. Johnston, at least in the work he has so far published on the subject.

Mr. Johnston seems to ascribe the date of the Gîtâ to the traditional 3,000 odd years B.C., at any rate this will be the conclusion drawn by the ordinary reader; but surely it must be the earliest form of the Kṛiṣhṇa teachings that is to be ascribed to such an early date, and not the present form of the Gîtâ, which should be about three thousand years later.

These points, however, will not be noticeable by the ordinary reader, and certainly do not detract from the pleasure of perusing so well-written and high-intentioned a book. We hope Mr. Johnston will write many such small volumes on similar subjects, but that in printing them he will insist on a more convenient form and a more artistic cover.

G. R. S. M.

MAGAZINES AND PAMPHLETS

In the April *Theosophist* we have the history of Colonel Olcott's triumphal progress in Japan, marred only by the bitter cold of a Japanese February. He speaks, not without just a touch of envy, of the contrast between his modest surroundings compared with the "striking pageantry of the scene at Rome in 1584, when the Japanese ambassadors to the Pope asked his religious help," but there seems really to have been nothing wanting in the enthusiasm of his welcome. This month's instalment concludes with the Colonel's skilful checkmate of an attempt to "run" him in the interest of a single one of the many sects of the Japanese Buddhists by a somewhat autocratical summons to the Chief Priests of all the sects to meet him in Council on the subject. It is satisfactory to learn that these "spirits from the vasty deep" actually *did* come when he called for them. Mr. Samuel Stuart commences an important and serious study of Etheric Waves; a short paper on "Eating and sleeping alone" is reprinted from the 1885 volume; and the remainder of the number contains articles by Alexander Smith on "Spiritual Dynamics"; "Mâyâ and the Nidânas," by Josephine M. Davies; "Vowels, their Sounds and Symbolism," by C. A. Ward; "One Road to Theosophy," by S. E. Palmer; while Miss Lilian Edger (whose name we are pleased to see once more in the magazine) continues a series of papers, entitled "Glimpses of Theosophical Christianity," commenced last year, but broken off for want of time. It is an interesting number, somewhat remarkable as having not one Indian name amongst its contributors.

Other Indian magazines are: the *Theosophic Gleaner* for April, containing (amongst other articles) a report of an address delivered by Mrs. Besant at Poona upon "Spirituality in Active Life"; and a paper by Mr. J. G. O. Tepper on "The Mutual Relations of Minerals, Plants and Animals." *The Ârya Bâla Bodhinî* has Mrs. Besant's speech at Benares on the Central Hindu College. An article from *The Saturday Review*, headed "The Ethics of Seclusion," is surely somewhat out of place here. *The Dawn* for January reprints from THE THEOSOPHICAL REVIEW B. Keightley's valuable review of Max Müller's *Six Systems of Indian Philosophy*. We have also *The Light of the East; The Sanmârga Bodhinî;* the Madras *Astrological Magazine; Journal of the Maha-Bodhi Society*, from which we should like to extract the whole of a Japanese essay on "The Breadth of Buddhism." Our author tells us that "the differences between the Jôdô and the Jer (Buddhist) sects are greater than between the Jôdô and the Protestant Christians, or the Tien Tai (a Chinese Buddhist sect) and the Roman Catholics. . . . Theoretically, it is absolutely true that Christianity and Buddhism, each in its own way, sprang out of the unfathomable depths of the human heart, which is everywhere the same. Take away their prejudices, intellectual as well as historical, and we have the essence of religion." When will Christians learn to speak so wisely and kindly of other faiths? *The Indian Review* for April gives a careful notice of our REVIEW and of *The Theosophist* amongst its notes on Periodical Literature.

The May number of *The Vâhan* has several interesting questions. G. R. S. M. replies as to what precisely happened when everyone heard the Apostles speak, "each in his own tongue," and gives a decided opinion that the account of the Last Judgment in Matt. xxv. and the curse pronounced against "those on the left hand" were never uttered by the Christ. Other answers are as to the beliefs of the Australian savages, the formation of evil elementals, the cultivation of the power of concentration, the ten Pâramitâs, and a very practical enquiry as to how the strength of character gained by selfish lives is to be converted into strength to choose the good.

The May number of the *Bulletin Théosophique* has an account of the Inaugural Meeting at the new quarters of the French Section. The *Lotus Bleu* continues the translation of *The Secret Doctrine;* and, in addition to translations from Mrs. Besant and Mr. Leadbeater, has a thoughtful paper by Dr. Pascal on "Ancient Sociology, or Castes and Classes." *Der Vâhan* for April has a paper by F. W. Krippner on the "Fall of the Ancient Mysteries," the usual abstract of our March number, and questions from the English *Vâhan*. In the April number of *Theosophia*, J. van Manen continues his translation of the *Tao Te King* and concludes the article on "Confucius," of which I spoke last month. The "Theosophic Movements" are comprised in a jubilant account of Mr. Leadbeater's visit, everything else being crowded out. Anyone who reads it will certainly feel that our Dutch friends understand the art of getting all the work possible out of their visitors in the time at their disposal. But, like the historical cheesemonger, our friend "is not delicate," and if *he* do not complain, no one else will.

The April and May numbers of our Spanish *Sophia* form interesting reading, but have no original matter requiring notice. In the April number of *Teosofia* Sig. Decio Calvari concludes his paper on "The Old Man and the New"; and the May issue has a full and interesting account of the visit to Rome of Mrs. Annie Besant.

In the *Theosophic Messenger* for April the valuable series of class references in exposition of the *Ancient Wisdom* is continued. *Theosophy in Australia* for March has a notice by Dr. Marques of the Adyar Libraries. W. G. Johns gives a very practical study of the various standards of right and wrong which we instinctively use in dealing with the different societies and persons with whom we come into contact, and the number also contains a very "advanced" sermon on the "Coming Christ" by Dr. Zillman, of Sydney. We wish, however, that there had not been added what is called a Prayer at the close of Sermon. It is true that the preacher has attempted an impossible task, but his failure is very painful.

Of other magazines, etc., we have to acknowledge: *The Herald of the Golden Age*, *The Monthly Record and Animals' Guardian*, *Humanity*, *Modern Astrology*, *Mind*, *The Ideal Review*, *The Arena*, *Notes and Queries*, *Light*, *The Review of Reviews*, *Suggestive Therapeutics*, *L'Écho de l'Au-delà et d'Ici-bas*, *Christian Science Sentinel*, *Star of the Magi*, and also a reprint of A. Fullerton's lecture on *The Proofs of Theosophy*, an Account of the inauguration of the Hall of Literature, Science, and Hygiene at Bombay, and a set of Congratulatory Addresses to Moung Ohn Ghine at Rangoon on his being named a C.I.E.

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ON THE WATCH-TOWER

The Old Order Changeth

FROM every side rolls in news of struggle and of suffering, the birth-throes of the new cycle succeeding to the death-pangs of the old. The fierce and prolonged war in South Africa is welding into one the before somewhat inchoate British Empire, and an organic unity is establishing itself which may herald the rise of another vast World-Empire, such as the past has seen. The formidable events taking place in China seem likely to bring about another step in this direction, for in the far East are being sown the Dragon's Teeth which will spring up as the warriors in a European war. It is well for Theosophists that they can face the future, as the dark storm-clouds gather for the catastrophic outbreaks that surround the cradle of a new sub-race, with the calm and the strength that arise from knowledge. The wise strong Hands that guide the world-destinies hold the lines of the threads that are so apparently tangled, and direct the shuttles as they flash backward and forward weaving the web of the nations. The pattern is being woven without fail, and when a thread breaks the weaver reknits it. All the local warring ambitions, the diverse aims, the jealous struggles, are utilised for the forwarding of the great design, and from the whirr and crashing of the world-machinery, from the maze of whizzing wheels and plunging pistons and revolving bands, comes forth steadily the world-fabric, the woven garment by which, as Goethe has it, God is seen.

* * *

Science and the Wisdom

MEANWHILE, amid the clatter, science is steadily pursuing her quiet way, and is accumulating more and more facts to establish the ancient teachings of the Wisdom-Religion. Thus the useful journal, *Knowledge*, for June, contains a paper on Chemical Evolution which marshals into line the various investigations and discoveries in chemical science which point to the evolution of matter as preceding the evolution of forms exactly on the lines laid down by occult science. As the writer puts it:

> Before biological evolution could begin, there was a chemical evolution like it in many respects, characterised by the same progress from simplicity to complexity, by the appearance of new forms and the disappearance of old ones. . . . This chemical evolution comes very exactly under the philosophical definition of evolution in general. It is a progress from "an indefinite, incoherent homogeneity to a definite, coherent heterogeneity."

A point which one notes with especial interest is the reminder that the essential elements of living matter are all of relatively low atomic weight. The writer says:

> Organic evolution began among the earliest and simplest chemical forms: and the marvellous mobility and plasticity of the protoplasmic cell are due to its being formed of the simplest, and, presumably, the most mobile and most plastic of the elements.

This is quite in accord with occultism, which teaches that what is scientifically distinguished as biological evolution—official science not yet quite recognising life in the mineral kingdom—began long ages before our planet assumed those conditions which have been generally regarded as essential to life. We may regard it as a scientific indication of the fact that the life energies of the Second Logos began "to move upon the face of the waters," long ere the waters had assumed their present constitution, and that the two evolutions overlapped, and are still overlapping, for it by no means follows that because biological evolution has reached high levels, chemical evolution has been long completed—the work of Brahmâ does not cease ere that of Viṣhṇu begins. Quoting Sir Norman Lockyer, the article states that in the likeness between the chemical composition of the protoplasmic cell and that of the hottest stars, we have a "new bond between man and the stars." Not a new but a very, very ancient link, which is more and more coming into the field of man's consciousness.

The progress of science is again shown by a book entitled *Essai critique sur l'Hypothèse des Atomes dans la Science Contemporaine*, by Arthur Hannequin, Professeur à la Faculté de Lettres de l'Université de Lyon, 1899. This book has been reviewed in *Nature*, and the review, like the book, shows signs of the approximation to which we are alluding.

The author says:

> The atom is found at the end of all analysis as the product of the struggle of quantity against magnitude, of unity and number against the multiplicity and continuity of space and time.

The reviewer proceeds:

> The possibility of the existence within the atoms of smaller primordial atoms is next treated, with reference to Prout's hypothesis and the facts of thermal chemistry and chemical affinity.
>
> The necessity and contradictions of atomistic explanations of Nature having thus been brought out, the author concludes his first book as follows: "Why should atomism be found everywhere in modern science to such an extent that it is, as it were, its vital principle, if its contradictions were final, and if they had not their last reason in the very substance of a reality which only appears to us under the obscure veils of space and time, but which, perhaps, will reveal its law to him who will seek it above extension and duration, or in a word, above the appearances which Science analyses."

What is this but the most ancient of all teaching put into a modern form? The REALITY of all these appearances is THAT which is beyond space and time, and uses these for Self-revelation. Hence does the physical atom baffle science, being as it is but a reflection of a subtler form, and The Atom is, in verity, the Form-Aspect of Being. Here the student may be helped by studying the Monad of Leibnitz, and by seeking to grasp the ideas partially expressed in the "Gods and Atoms" of H. P. Blavatsky.

The reviewer proceeds to represent the author as further saying that:

> Science will never attain to the indivisible towards which she seems to be incessantly marching; if she did reach it, she would be unable to explain Nature by means of it. Our difficulties vanish if we render to the atom its true sense—the element, definite but always complex, with a minimum of extension in space and a minimum also of dynamical attributes, and instead of seeing in it the real individual stripped of all activity and of all quality, all that we ought to see in it is the work of the mind pursuing in space the reduction without end of phenomena, which though pure appearances, are appearances which have their basis in reality.

That is, that these appearances are relatively real. They form in their totality the "Asat"—Non-real—of the Hindus, and are real enough to each other, and that because they are but the veil of the Real, and under every appearance is that Real. Truly the western world of physics is coming very near to the eastern world of metaphysics, for all true search into nature must ultimately reach Being.

* * *

A CORRESPONDENT writes:

A Disappointment

> A few months ago a story was current in the newspapers concerning a clairvoyante living at Geneva, who was said to relate in trance the circumstances of former incarnations, one of which was supposed to have taken place in France during the Revolution, another in India at a much earlier date, and the third on the planet Mars! The case, it was alleged, had been investigated by a Professor of scientific attainments, M. Flournoy, who had written a book on the subject, *Des Indes à la planète Mars*. Since then we have obtained this book, and regret to find that it does not relate to any experiences worth serious attention. At the first glance the story was attractive because there are rare and peculiar possibilities in evolution which render it just possible that an entity now inhabiting this world might have had a recent incarnation on Mars—the only planet other than our own in reference to which such a condition of things would be conceivable while the other alleged recollections would fall quite within the category of the possible. But the newspaper version of the Professor's records does not correspond with his own account. His book is a laborious compilation of over 400 closely printed pages, but it simply consists of voluminous notes, (accompanied with elaborate dissertations) of *séances* held with a medium, in the course of which *she is informed* by astral friends that she has gone through various incarnations, though these do not include the sensational

episode which seems to give its title to the narrative. It is true that the medium herself is identified with the incarnation during the French Revolution, when she was no less a person than Marie Antoinette, and also with an Indian princess of some centuries back, but the details furnished concerning Mars are derived from a spirit returning from incarnation there, who is identified with a young man who lived about six years previously at Geneva! In that short time he had apparently had time to get a new incarnation in our sister world, to arrive at maturity, to die, and to bring back to earth a full recollection of the Martian language, the customs of society there, and the general character of the civilisation. The whole narrative reeks of astral delusion, though the *bonâ fides* of the medium does not seem to incur any suspicion. Her principal control is a spirit who declares himself to have been in life a personage as conspicuous in another way as Marie Antoinette, namely, Cagliostro. Victor Hugo also occasionally turns up at the *séances* of this illustrious circle. We are left lamenting the loss of Professor Flournoy's time, and that of so much of our own as we have spent in skimming his book.

⁂

The Greater and Lesser Vehicles

AN interesting paper by Professor Satish Chandra Achârya Vidyâbhûshaṇa, M.A., has appeared in *The Journal*. It is a study on the "Mahâyâna and Hînayâna," in which he endeavours to show from a number of passages, for the most part previously untranslated, that

> In the earliest Mahâyâna books the authors looked upon every view of life different from their own, as Hînayâna, the meaner, lower, lesser vehicle. They did not confine it exclusively to designate other Buddhists. But from the fourth century downwards, in the period of Hindu revival, when Buddhism, waning in India, was spreading rapidly in adjoining and other countries, and the demand for missionaries became great, the word Mahâyânist meant especially those who were willing to go forth as preachers to save the world; and Hînayânist meant especially a Buddhist who would not, or did not, do this. It never meant the Buddhists of Ceylon, Burma and Siam.

Of course this is rank heresy (as pointed out by Professor Bendall in a note appended to the paper) for all who hold that the Mahâyâna is a late development and that the Hînayâna represents the primitive teaching of the Lord Buddha. But those who are persuaded that the actual teaching of the Lord Buddha, like the teaching of all the Great Ones, was from the immemorial source of the WISDOM, cannot believe that either one or the other

"Vehicle" had a monopoly of it; they are both sectarian exaggerations, each in its own way. What the original meaning of the terms Mahâyâna and Hînayâna may have been, and what special differences they may have connoted in the beginning, are questions upon which, in the absence of sufficient evidence, it is unwise to dogmatise.

But Ârya-deva, a disciple of Nâgârjuna, in the second century A.D., had no doubt on the subject. It would be interesting to hear what a Hînayânist of the same period (if he were the follower of the genuine teaching of the Lord Buddha) had to say of Ârya-deva, for this is the sorry description that Nâgârjuna's disciple gives of the man of the "Little Vehicle."

> The people of the little vehicle (Hînayâna) are afraid of death at every step; their achievement of victory in war lies indeed very far off.
>
> The man of the great vehicle (Mahâyâna) is clad with the armour of mercy; he, intent on saving the world, is fully equipped with the bow and arrows of sympathy and morality.
>
> Great in force, efficient in means, firm in purpose, freed from slothfulness, he comes out victorious from the terrible war and brings about the emancipation of others.
>
> For the sake of selfish interest even the beasts undergo pains, but it is only those few people who suffer pains for the sake of the world that deserve our thanks.
>
> In securing their selfish ends people submit to suffering from cold and wind: why, then, do they not desire to undergo sufferings for the sake of the world?
>
> Even the miseries of hell should be borne by the kind-hearted; who cares for the sufferings arising from cold and wind?

How persistent is the narrowness which leads a man who sees a fragment of truth to deny any vision to his brother who sees another fragment. There is no surer proof of the evolution of the higher life than the wide and gentle tolerance which welcomes all views, however diverse, as fresh glimpses of truth. Every heresy is only a way of seeing truth.

⁂

E pur si muove

A REVIEW in the *Spectator* of M. Flammarion's new book—of which a notice will be found on pp. 475-477—is another noteworthy "sign of the times." The reviewer contrasts the attitude of Prof. Huxley towards psychic phenomena with that of M. Flammarion, and declares that M. Flammarion's temper is "a far more truly scientific one."

> The arrogant spirit of Huxley is fatal to the scientific treatment of the most important class of demonstrated facts, and it thus defeats its own ends. For the facts, when and if they can be proved to be facts, cannot fail to be accepted, and how much better it would be if this popular acceptance were guided by trained scientific judgment instead of being left to the crude imaginings of untrained minds. Happily, a new spirit is rising among scientific men, as the attitude of MM. Flammarion and Richet in France, of Professors Hall and James in America, and of Professors Lodge and Sidgwick and Dr. A. R. Wallace [and why not Sir William Crookes?—A.B.] in England clearly shows. The time is coming when the incredulous Philistinism which refuses to recognise aught in the universe beyond that which our five senses are familiar with will be as much a subject of ridicule as Larduer's well-known demonstration that a steam vessel could never cross the Atlantic.

Still more significant is the following, after quoting some of M. Flammarion's facts:

> Now if the facts are not accepted, what can we accept? What is the nature and degree of evidence we shall demand? These facts are better attested than nine-tenths of the facts in the newspapers which we unhesitatingly accept, or the statements made in historical works by authors long since dead. We cannot rest in universal scepticism, an attitude impossible to the human mind. But if we are bound to accept the facts in the main, what other hypothetic explanation than that of M. Flammarion is conceivable, especially when we know, as he shows, that it is quite consistent with the newer views and concepts of science? Why, indeed, should not these things be? What is there to set against them but the mere dogmatism of the materialist, whose own position can be easily turned by philosophic criticism? We must here guard ourselves from being misunderstood. We do not believe that immortality is ever to be "proved" by any number of these phenomena; it remains a Christian hope or an inference of reason. All that we desire to insist on is that a great deal of testimony of a high and trustworthy character has been collected which on the face of it appears to show that the dying, and the dead even, do communicate with the living, that there are premonitory dreams of future events in which the visible scene is present to the mind, that warnings are conveyed to men in visions—the latter part of M. Flammarion's work deals with these. Now, it is quite possible that the deductions made by M. Flammarion and those who agree with him are entirely erroneous, and that a perfectly simple and satisfactory explanation can be provided of the phenomena recorded. If so, let that explanation be set forth and discussed. That is reasonable and prac-

tical. What is neither reasonable nor practical is to refuse to consider evidence which, if adduced in regard to other human actions, would be considered as entirely convincing.

M. Flammarion might add to his next edition, for the further strengthening of the *Spectator*, a story that comes from America, from the Right Rev. Samuel Fallows, missionary bishop of the Reformed Episcopal Church. Bishop Fallows says that a young married lady, thought to be dead, was buried. In the night her husband was roused from sleep by a voice, calling him by name. Disregarding it as a dream, he went to sleep again, and this occurred twice. On a third call, he sprang up, roused a friend, declaring that his wife was alive and was calling him, and the two men drove to the cemetery and opened the grave. They wrenched off the coffin lid, found the wife alive and moving feebly, but fortunately unconscious of her situation. She was taken home, and recovered. A clear case of telepathy, opines the bishop; well, at any rate, of communication.

⁂

Christian Liberality

DR. JOHN WATSON, the Moderator of the Synod of the English Presbyterian Church, speaking on missions at a large meeting of his co-religionists, shewed a liberality which should be infused into those sent as missionaries to the countries where great religions have sway. He said:

> All those ancient faiths formed part of the Divine plan. They rendered great service. They were light afforded by God to His children. By means of these great religions and systems of ethics men have been brought, whether they knew it or not, to the knowledge of God, and have been led by ways they knew not into the Heavenly Kingdom. All those religions have prepared and are intended to prepare the way for the supreme religion, which is the religion of our Lord and Saviour Jesus Christ.

The last sentence is, of course, a blunder, but a very natural one, as every man thinks his own religion the best; but the recognition of the ancient faiths as light from God would do much to promote religious peace if it were generally made by missionaries.

THE NATURE OF THEOSOPHICAL PROOFS

(CONCLUDED FROM p. 344)

II. Proofs of Isolated Teachings

The proofs of separate facts contained in theosophical teachings are in some cases indirect and depending on study, in others direct and readily available. We may take the doctrine of reincarnation as an instance, and consider the nature of the proofs that may be adduced in its support.

One class of these proofs is similar to a class brought forward in support of physical evolution—a mass of observed facts, which only become intelligible on the basis of reincarnation, constituting reincarnation the most reasonable hypothesis of those which occupy the field.

There are three possible hypotheses which may account for the existence of the human intelligence:

1. It may be created as it is seen at birth by some overruling Power, by God.
2. It may be the result of evolution by physical heredity.
3. It may be the result of the evolution of a continuing consciousness, taking body after body as a means of growth.

These several hypotheses must be tested by observation and by reason, and that will hold the field—at any rate until another can be suggested—which emerges from this test as the most satisfactory.

When we regard the human beings around us, we see that both in intelligence and in morality they offer all the marks that we are accustomed to consider as signs of growth. Some are highly developed, while others are little developed; some are ripe, while others are immature; and between the extremes of the genius and the idiot, the saint and the villain, we see every gradation of reason and of virtue. Just as in a forest we regard trees of the same kind, but of all different sizes, from the tiny sprout to the huge monarch of the wood, as the results of growth, the small as younger than the large, and as we should laugh at the statement that they were all created in their present stages, although we see that they are still growing from year to year; so as we see minds and moral characters growing and developing from year to year as well as showing vast differences in "size," we put aside as incredible the statement that they were created as they are, of different sizes. If similar things are manifestly growing now, we account for difference of size by different lengths of the periods of growth, and the mind recoils from accounting for the difference of size when they first came under observation by a resort to the superfluous theory of creation. As in intelligence and morality the usual signs of growth are present, the hypothesis of a continuing consciousness is more rational than that of the sudden creation of minds showing delusive tokens of growth.

If it be suggested that the differences are due to heredity, and that while there is no continuity of consciousness, yet consciousness can be highly developed and bequeathed, as it were, to children, the answer is that the facts are against this hypothesis. If such consciousness be considered as a brain-product, then the modifications of the brain acquired by a person are not transmissible to his children, any more than he transmits to them other physical modifications, such as the presence of a superfluous limb or the absence of one lost by accident. One-armed men do not have one-armed children. If consciousness be not regarded as a brain-product, there can be no reason why special forms of it should be transmitted from parent to child, Further, it is generally recognised that genius is for the most part sterile, and that it appears sporadically, without regard to the level of intelligence in the family from which it borrows its fleshly vehicle. Further, genius does not appear more frequently as the general level of intelligence rises, nor has modern humanity produced any genius as lofty as some of those who have appeared in the past. The more the matter is studied, the more irreconcilable with heredity are found to be the facts. With the creation theory and the heredity theory out of court, the reincarnation theory remains as the most reasonable hypothesis.

So again to those who do not believe in chance, to those who do believe that the world is guided by Power, Wisdom and Love, reincarnation alone offers an escape from what would otherwise be the cruel and inexplicable injustices of life. The babies born with good capacities into health, affluence, and happiness contrasted with those born with bad capacities into disease, poverty and misery, offer a hopeless problem save under the reincarnation hypothesis. The more we study this aspect of the question the more overwhelming becomes the logical and moral necessity for reincarnation.

Along these and along many other related lines of investigation the student gathers facts alike from past and present, until he finds that of the three possible hypotheses but one, that of reincarnation, remains. (For the other lines recourse may be had to various books written on reincarnation.) The continuity of consciousness becomes at last to him an indubitable fact, albeit the evidence be indirect on which his final conviction is based.

The direct proofs may be summed up under: (*a*) the memory of the student himself; (*b*) the testimony of the memory of others; (*c*) the record obtained by clairvoyance.

Of these (*a*) is final to the individual concerned. His own memory of his own past, if it be clear, direct and spontaneous, furnishes him with the most complete certainty obtainable. It is his own, like the memory of his childhood in his present life, and is a personal possession whereof none can rob him. (*b*) must be taken or refused according to the ordinary canons of evidence, like any other fact the proof whereof depends on human testimony. All that can be asked of the student is that he will treat it in this way, and not start—as too many do—with an inner conviction that all such testimony must be worthless, and that no amount of it, even from persons whose word on ordinary matters would be unhesitatingly accepted, could convince him that such memory was reliable or even possible. It should of course be granted to him that the amount of evidence sufficient to convince must vary with the abnormality of the fact to be established (though reincarnation is, as Huxley said, more according to the analogy of nature than against it). On the whole, perhaps the testimony of young children, where it can be tested, is the most satisfactory under this head. (*c*) Those who already believe in the possibility of super-physical clairvoyance—the fact of *physical* clairvoyance is now scarcely disputable among the educated—will be ready to weigh and analyse the value of the records of past lives obtained in this way. It is a study full of interest, and sometimes the statements of the clairvoyants may be checked and verified by having recourse to ordinary history.

The smaller question of the continuity of the individual consciousness through and beyond death is another of the facts for which proof may be adduced. There are two ways in which proofs may be obtained: one, the way of the spiritualist, in which by the help of a medium the departed individual is drawn back into contact with the physical world; the other, the way of the occultist, in which the student developes himself, until he can leave the physical body and follow the departed into the invisible world into which he has passed.

In the first of these ways great numbers of people in our own days have received satisfactory and indubitable evidence that consciousness is not destroyed by death, that the person who has passed through death has come out alive on the other side, exactly the same person as he was on this side. Those who seek proof, direct immediate proof, of this continuity of personal consciousness, without any cost to themselves of effort, self-denial and patience, may find it in this way. But in this way also, if they be not content with the mere fact, but desire to profit by the communication with the departed by reaching the loftier among them, they will then have to pay the price in effort, self-denial and patience, and to face a certain amount of danger.

To tread the second of these ways, the student must prepare himself for many sacrifices, unending patience, repeated bafflings, and strenuous efforts. He must follow a definite method of developing the inner life and of gaining control over its vehicles. Meditation, prolonged and rightly shaped, liberates the soul from the physical body, and enables it to pass into the regions to which by its own nature it belongs. Meditation developes the inner senses, opening and clarifying the eyes that see the worlds invisible, while purity of thought, feeling and action renders available the vehicles used by consciousness in those worlds and deprives them of the deflecting constituents which otherwise confuse and distort the objects seen.

When meditation has accomplished this part of its work, the student may assure himself that consciousness does not depend on the physical body, first by his own experience of himself as a living conscious entity out of the body, and secondly by his observations of others in a condition similar to his own, and of others again who have passed through death, leaving their bodies for the last time. He can then see, hear, converse with those reputed to be dead, and familiarise himself with the varied conditions of their continued existence; he can, as it were, live with them, and for ever get rid of the nightmare that "death ends all."

Such a man is in a position to add to his knowledge of the phenomenal worlds in all directions, for he comes into contact with subhuman and superhuman entities of many grades, and finds worlds stretching around him on every side, bewildering in their strangeness, confusing in their number. The "manyness" inherent in matter presses itself on him from every side, till he is wearied with the ever-changing panorama, and realises that on such lines he may be ever extending his knowledge of the transitory, but will never reach the peace of the Eternal.

That such experiences are possible is testified by countless witnesses in all ages of the world, in modern as well as in ancient times. The unity of the testimony is no less remarkable than its amount; for amid countless minor varieties of details—due to the mental prepossessions of the seers—the basic facts remain undoubted, with a wealth of minor facts all bearing an unmistakable family likeness. The Hindu and Buddhist Deva, the Christian and Mussulmân Angel, may differ in the cut of their garments, in the presence or absence of wings, and in suchlike details; but they are ever radiant gracious beings, of superhuman knowledge and powers, discharging similar functions, and benignantly disposed towards humanity.

Such proofs are available to those who are able and willing to undergo the necessary training, and who have the patient resoluteness which alone can carry them through the difficulties which obstruct their way.

III. THE ONLY FULL PROOF OF SPIRITUAL REALITIES

But experiences such as these, however beautiful and however sublime, though they were carried beyond the farthest star whose faint beam glimmers to us from the last fields of space that human eye can reach; nay, were they carried on again taking that star as starting point for the next pilgrimage, and so on and on while time and space yet stretched illimitably beyond—such experiences of the many, of the phenomenal worlds, indefinitely repeated, could never lift the veil of illusion and reveal to us the Real that is ONE. They can but prove facts, demonstrate laws, exhibit powers, but never never can they prove the Reality that underlies the appearances, nor demonstrate the spiritual by means of the material. The Reality underlies every phenomenon and may be found as readily under the phenomena close at hand as under any far away, or that need the inner vision for the seeing. We do not touch the spiritual when we read in the astral, nor does astral or mental hearing bring us into the Heart of the Silence, the Hidden God. "Not in the sight abides His form, none may by the eye behold Him. Those who know Him dwelling in the heart" those alone know Him.

The only proof of that One who alone is real is reached by the awakening of the spirit that shares His nature. It was written in the elder days that the only proof of His existence is "in the belief of the soul," and far down the stream of the ages Another said that He should be seen of "the pure in heart." The heart that is full of love responds to and thereby knows the Divine Heart that is Love; the intellect that is lucid because unpolluted by the desire-nature responds to and thereby knows the Universal Mind that is Light; the existence that is inseparate responds to and thereby knows the Eternal Existence that is One. We know only that to which we can answer. Useless to show the light to eyes that are blind, that cannot vibrate in rhythm to its wavelets; useless to show the spiritual to the vision that is material, to pour love, light, unity on the hating, the dark, the separate, with the hope that they will at once respond. Love must be poured on them till they too love, light till they too shine, unity till they too are inseparate; then, but then only, shall they see the Love, the Light, the One.

ANNIE BESANT.

THE WISE MEN AND THE WISDOM OF THE TALMUD*

MANY have been the calumnies spread about the Talmud, its propagators and their doctrines.

The Talmud has for ages been the scapegoat, upon which the rage of many enemies has fallen. It was regarded in the Middle Ages, even among the so-called civilised classes, as a book abounding with superstition, heresy, immorality and confusion. Rarely was there found a champion of its doctrines among the Gentiles, and, at the dawn of the Reformation, Johann Reuchlin was condemned by the University of Paris (at that period the greatest in the world) for defending the cause of the Talmud.

The Gentiles have always failed to appreciate the true value of the Talmud, because the language in which it was committed to writing is inaccessible to non-Jews. To understand the Talmud, it is requisite to understand the peculiar nature of Jewish life in all its ramifications.

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* The following pages have been contributed by a Jew more familiar with the Hebrew than the English. We have permitted ourselves a few verbal changes, where the writer's imperfect knowledge of our tongue has failed to do entire justice to the thought he would express; but we have made no attempt to correct anything but the wording. For, both in the maxims translated and in the naïve innocence of the writer's own comments, the thing has its value purely as a "human document." To us profane Gentiles the wonder of the endurance of the Hebrew race is not explained but enhanced by that strange mixture of childish helplessness with the grown man's power and cunning (not always escaping even the dotage of second childhood), which has been for so many centuries the only study—the sole foundation of the intellectual life of the race. The Jews, with their undisputed pre-eminence in mental power over the nations in the midst of whom they live, are the ever-living witnesses that the vital energy of a race is one thing, its progress in science and art—all which we call its enlightenment—is another; that the latter, beautiful as it seems to us, is but the radiant cloud of sunset marking the place whence the fire of heaven has disappeared beneath the horizon. We may smile at the Sancho Panza-like wisdom which advises the soldier to keep in the rear, the easier to run away when the time comes; but the Jew has no need *now* to keep behind or to run away! Nations come and go—rise to their highest glory and fade into their previous obscurity—whilst the Jew, with his Talmud, remains, cool and collected, to profit by every change. The brazen Colossus was thrown down, and a Jew bought its fragments for old brass; and Heine wickedly suggests that at the final catastrophe of all, the Jews will gather to chaffer over the ruins of the world, and consult as to the best way of putting the pieces together, so as to palm them off on some unsuspecting Christian as a still-usable second-hand planet!—A.

But it may be asked, and justly too: Did not many Christian theologians know something about it? They wrote about the Rabbis and their doctrines, and gave their judgment freely as to what they considered its real character.

That is true. Jerome, Aquinas, and many others, had some knowledge of the Talmud, but they received their teaching from a tainted source, writings of Jewish apostates, who took every opportunity to defame Judaism and slander the Talmud.

These miserable creatures, who bartered their honesty for position or for wealth, not only pictured the Talmud in the most unfavourable light, but described it as being full of heresy against Christianity, and as being a work of the most absurd legends, and "old wives' stories."

To prove their statements, they quoted, or rather summarised, many of the unimportant passages of the Talmud, which had crept thereinto during its twenty centuries' literary career. To this compilation they added explanations of their own, fabrications which not only defame the Talmud as an immoral work, but which caused the martyrdom of thousands and thousands of Jewish heroes.

For instance, Pablo Christiani instructed the Dominicans; Paul of Burgos, an infamous apostate, instructed the Anti-Pope Benedict XIII.; Dr. Jerome instructed the violent heretic hunter Vincent Ferrer, and Peppercon invented exaggerations for the benefit of the inquisitor Hochstraten. Martin Raymond and Ferdinandez both received their unauthorised Talmudic instruction from the untrustworthy writings of Jewish apostates.

That is why ecclesiastical history is soiled with the life-blood of Jewish martyrs; that is the only reason why so many massacres and inhuman persecutions have befallen the wretched Jews; because these apostates poisoned the minds of the Christians, and they were naturally zealous to root out the evil which they supposed infested them.

Thus the Christian has been accustomed for centuries to regard the Talmud as a work full of foolishness and immorality, because he has never had the opportunity to ascertain for himself the real truth about it.

I propose here to give some information about the Wise

Men and Wisdom of the Talmud, exactly translated from the original. The reader will be able to judge for himself their value.

1. A disciple of the wise may not stand in an impure place, because wherever he stands he thinks of the Law (consequently, he defiles the Law).

2. The end of wisdom is repentance and good works.

3. Let a man continually pursue after good actions.

4. Not every man is destined to eat at two tables (one in this world, another in the world to come).

5. People should continue to pray for mercy, even when the executioner has uplifted his sword to strike.

6. Let not the blessing of an ignorant man be as nought in thine eyes. (Yet it is asserted the Talmud despises the ignorant.)

7. He that has power to procure mercy for his fellow, and does not do so, is a sinner.

8. When Rabbi Eliezer was sick, his disciples came to visit him. "Rabbi," said they, "teach us the path of life, that we may be worthy of the world to come." He answered: "Let the honour of your fellows be dear to you as your own, and know, when you pray, before whom you stand. If ye observe this, ye will be worthy to attain the world to come."

9. Fear God, if only as thou fearest man.

10. Trust not thyself until the day of thy death.

11. Women are gabblers.

12. Everything is in the hands of heaven, except the fear of God. (This teaches God does not make the wicked, but they make their wickedness themselves.)

13. Let a man feed first his animal, then himself. (This teaches kindness to dumb creatures.)

14. Everyone is beautiful in the sight of God. (This teaches equality.)

15. Throw thyself into a glowing furnace, rather than insult thy fellow in public.

16. Rabbi Yochanan said: "A man dies sooner or later, and a beast is slaughtered, but death is the end of both. Happy is he who is brought up with the knowledge of the Law, gives satisfaction to his Creator, and has a good reputation in life and after death."

17. God gives wisdom to those only who already possess wisdom.

18. It is enough for the servant to be as his master.

19. Practice is greater than study.

20. A prisoner cannot free himself from prison.

21. A man ought to praise God for evil as well as for good.

22. He that pursueth the hour, the hour flies from him; and he that flies from the hour, the hour pursueth him.

23. The disciples of the wise have no rest in this world, neither in the world to come.

24. Trouble breaks half the life of a man.

25. The Teacher said: "If all the seas were ink, and all the reeds pens, and the skies parchments, and all men scribes, they would all be insufficient to convey the intentions of Divine Providence."

26. He that judgeth according to the Law is likened by Scripture to one who is a partner of God in the works of creation.

27. He that treats a holy book carelessly shall die in poverty.

28. What thou dislikest, do not to thy neighbour.

29. Let a man always be as meek as Hillel, let him avoid the sternness of Shammai.

30. Leave the drunkard alone, he will fall of himself.

31. Even the reprobates are kind to each other; how much more ought the wise to be kind to each other.

32. Let not a man stand in danger, and say: "A miracle will be worked for me," for one must not depend upon a miracle.

33. We die because of sin, and suffer because we do evil.

34. The angels said to the Holy One (Blessed be He!): "Why hast thou condemned man to die?" God answered: "I commanded him a light precept, and he transgressed it." (The eating of the fatal apple.)

35. The Teacher said: "Had not David spoken evil (against the grandson of Saul) his kingdom would not have been divided, the Israelites would not have served idols (think of Dan and Beth-El, in the time of Jeroboam, 978-956), and we should not have been led captives from our land" (referring to the first Captivity).

36. Two students who debate together, the spirit of God rests between them.

37. He who touches the little finger of a woman draws after it the whole hand.

38. Everything which God created in His world, He created for some use.

39. The Shekinah (Spirit) rests only upon a wise man, and one who loves his fellows.

40. A good measure comes more quickly than an evil one.

41. It is a disgrace for a student to wear patched boots.

42. If a single spot of dirt is found upon the clothes of a disciple of the wise he is worthy of death. (The Talmud encourages decency and cleanliness.)

43. Let not a father love one son more than another, for over the worth of two selas, which the coat of Joseph cost more than those of his brethren, they were aggravated, and the evil grew until it brought our fathers into Egypt.

44. Increase holiness, but do not decrease it.

45. One candle lights a hundred men as well as one.

46. At home I am honoured for my own sake, abroad for the sake of my clothes.

47. Jerusalem was destroyed because the Jews did not show respect to each other.

48. He that judgeth his neighbour kindly, will himself be kindly judged.

49. He that has mercy upon God's creatures, God will have mercy upon him; he that hath no mercy upon God's creatures, will himself find no mercy.

50. Rabbi Eliezer said: "Repent one day before thy death." "Can a man know the day of his death?" enquired his disciples. "All the more," was the teacher's reply, "let him repent to-day, lest he die to-morrow, and thus he will spend all his days in repentance."

50*a*. He that maketh himself low, God elevates him; he that elevates himself, God will make him low.

51. He that pursues after honour, honour will flee from him; and he that flies from honour, honour will pursue him.

52. Two and a half years the schools of Shammai and

Hillel were divided upon one question. The house of Shammai said: "It would have been better for man had he not been created;" whilst the school of Hillel maintained: "It is better for man that he is created, rather than he had not been created." Then they compromised, saying: "It would have been better that man had not been created, but now that he is created let him be careful of his actions."

53. Tell a little of a man's praise in his presence, but all of it in his absence.

54. The wicked do not repent, even on the threshold of hell.

55. Not all men are worthy to study the Law.

56. If the ancients were angels we are but men, but as the ancients were men we are but asses, and not even like the ass of Rabbi Pinchas ben Yair (who refused to eat withered forage).

57. Well is it unto you, Israelites, for ye are wise, from the greatest to the least.

58. Have no superfluous talk with a woman.

59. Rav Hamnuna said: "My son, enjoy thyself, if thou hast the wherewithal, for there is no pleasure in hell, and death waiteth not."

60. The children of men are like the herbs of the field, some spring up, while others fade away.

61. To study is greater than to perform the afternoon sacrifice.

62. He that has drunk so much as a gill of wine is prohibited from sitting on the bench to deliver judgment.

63. A drunkard must not pray; if he prays, his prayer is an abomination.

64. By three things a man's character may be known—by his anger, his purse, and his cup. (Restrain anger, be liberal, do not drink.)

65. He that depends upon a strange table, the world is dark for him. (He must wait until he is given to eat.)

66. Let a man not utter an impure word.

67. Let a man always speak chastely.

68. At first a man does an action for idle fancy, but in the end it will become a fixed habit.

69. If a wise man is passionate, his wisdom departs from him.

70. If a prophet is passionate, his prophecy departs from him.

71. Even when God is wrath He does not forget mercy.

72. A man is bound to give enjoyment to his wife and his family.

73. Like a lion be strong, be swift like an eagle, and fly like a deer to do the will of thy Father, who is in heaven.

74. Do not commit suicide.

75. When thou goest to battle be in the last ranks, for in case of a retreat thou wilt be first to re-enter the town.

76. Enter not thy house suddenly, how much more a strange house. (This is absolutely the same custom as the English people have, to knock at the door before entering.)

77. There are three persons God loves: he who controls his passion, he who speaks the truth, and he who does not stand upon his rights.

78. He that learns even a single letter from his fellow, ought to respect him as a teacher.

79. Stay at home and eat dry bread, rather than dine upon chickens with a heart set upon them.

80. Eat less, and drink less, but add rent to thy house. (Live respected.)

81. Silence is good for the wise, how much more for the fools.

82. Do all thy host tells thee, except he bid thee depart.

83. If thou hast two wives, marry a third (who will reveal their intrigues).

84. To make a livelihood is as difficult as to divide the ocean.

85. He that speaks evil, he that receives evil talk, and he that gives false witness, are all worthy to be thrown to the dogs.

86. Labour even upon thy holidays as if they were week days; but do not depend for support upon thy fellows.

87. The Temple was destroyed because three sins were committed in it: idolatry, lewdness and murder.

88. Be not righteous overmuch.

89. To him who says: "I will sin, and repent; sin again, and repent again"; repentance will not be granted.

90. At first sin is like a thread, later like a rope of a wagon.

91. Where I love to go, there my feet lead me.

92. There is a difference between one who has bread in his basket, and one that has not.

93. Hillel, seeing a human body floating upon the water, said: "Because thou hast drowned a man, they drowned thee, and in the end, those that drowned thee will also be drowned."

94. Blessed is the generation in which great men submit to the decisions of men in authority (who are less learned than themselves).

95. If a man says: "I have been diligent in the study of the Law, and have not attained knowledge of it;" or if he says: "I have not been diligent, and attained it;" believe him not. But if he says: "I have been diligent and have attained it," believe him.

96. A woman schemes whilst plying the spindle.

97. Poverty is the only beauty which suits a Jew.

98. Better one grain of pepper than a basketful of pumpkins.

99. Grasp a little, and you may secure it; grasp too much, and you will secure nothing.

100. What a child talks in the street, it has either heard from its father or from its mother.

101. Everything is done for a mere "perhaps".

102. Whosoever honours his neighbour for the sake of mammon, will in the end part from him in disgrace.

103. The load upon the camel should be in proportion to its strength.

104. Women quarrel constantly.

105. Marriage is preferable to widowhood.

106. Let not a man drink out of one cup and set his eyes upon another. (He who has one wife should not marry a second.)

107. The righteous promise little and do much.

108. Say little and do much.

109. He alone is poor who has no knowledge.

110. Be careful how you treat the children of the poor; for

from them cometh knowledge. (The greatest men were sons of poor parents.)

112. As a man punisheth his fellow, with the same measure he will be punished.

113. Reveal a secret to one among a thousand.

114. He that eats in the street is likened unto a hound.

115. The hole is the thief, but not the mouse.

116. Tell a lie for the sake of peace.

117. Honour the King's herald as the King himself.

118. Poverty pursues the poor man.

119. Sixty men are left behind in a race by one who takes a good meal in the morning.

120. The wine is the master's, but those who drink the wine are grateful to the butler.

121. Do not defile the well out of which thou hast drunk.

122. When we were children, we thought ourselves men; now that we are men, we think ourselves children.

123. Be among the persecuted rather than among the oppressors.

124. Silence means consent.

125. Honour your wives, that you may become rich.

126. Mend first thyself, then others.

127. The world cannot exist without males and females, but happy are they whose children are sons.

128. Before a man's wife is yet quite dead another is ready to take her place.

129. To have no faithful friends is worse than death.

130. A rogue trembles at the sight of an honest man.

131. A doctor who treats you for nothing, is worth nothing. (If one pays money, it is worth money, the common proverb.)

132. Take no example from a fool.

133. An unworthy servant is he who, after he has done the thing, asks how to do it.

134. When the thief has no chance of stealing he makes a show of honesty.

135. It is as difficult to make a suitable matrimonial match, as to divide the ocean.

136. Be rather among the cursed than among the cursers.

137. Speak not uncharitably even of a Gentile.

138. Thy own deeds will recommend or disgrace thee.

139. Some have the means, and refuse to give charity; others would like to give, but have not the means.

140. An old man is a trouble in the house, and an old woman is a blessing in the house.

141. Naked man came into this world, and naked he departs from it; would to God that the departure were as innocent as the arrival!

142. When the congregation is in trouble, let not a man say: "I will go home, eat and drink, and enjoy myself." (Let him rather sympathise with the troubled.)

143. A man transgresseth in secret, God reveals it in public.

144. Whosoever sets his eyes upon the possessions of his fellow, not only fails to get his neighbour's, but loses his own.

145. Shammai said: "Receive every man with an agreeable countenance."

146. Rabbi Tarphon said: "The day is short, the work much, the labourers are idle, the reward is great, and the master presses."

147. Look not to the flask but to its contents; a new jug may contain old wine and an old jug may even contain new wine. (A young man may possess more knowledge than an old man.)

148. Let not a man be merry among mourners, nor mourn among the merry; let him not keep awake among the sleepers, nor sleep among them that are awake; let him not stand among the sitting, nor sit among the standing.

149. Rebuke not thy neighbour for the faults thou dost possess.

150. Be not anxious for to-morrow, for thou knowest not what any minute may bring. There may be no to-morrow for thee, and thou wilt have troubled thyself in vain.

151. Indulge in no sinful thoughts by day, and thou wilt fall into no impurity by night.

152. Whosoever among the Gentiles says a word of wisdom is also called a wise man.

153. A wise man is he who learns from all men.

154. A bastard who is a sage is preferred to an ignorant high-priest.

155. A man is never suspected of anything without *some* ground for it. If he has not done it all, he has done it in part; if he has not done it at all, he has thought of it; if he has not thought of it, he has rejoiced when other people did it.

156. A man sins as soon as an evil thought enters within him.

157. Judge not thy neighbour until thou hast thyself been in his circumstances. (Say not, you ought to have done this, or that, for if you had been in the same position, you would have done exactly as the one you rebuke.)

158. Misfortune never overtakes a fool. (He does not know the difference between happiness and misery.)

159. We support the poor of the Gentiles with the poor of Israel, we bury the dead of the Gentiles with the dead of Israel, visit the sick of the Gentiles with the sick of Israel, in order to propagate peace in the world.

160. Restrain anger and sin not; abstain from drink and sin not.

161. An ignorant man is always ready to lead.

162. Let thy neighbour's money be dear to thee as if it were thine own.

163. Rabbi Joshua said: "Whosoever studies the Law and forgets it, is likened unto a woman that bears children and buries them."

164. Depend not upon miracles.

165. The end is death.

166. A broken door invites a thief.

167. Rather flay a dead beast in the street, than depend for support upon thy neighbour.

168. Talk not of hanging if any of thy relatives have been hung.

169. He is rich who is content.

170. Everyone is God's.

I have thus given a brief outline of the teachings and ethics of the Talmud.

The Talmud, as may be judged from the quotations given, fearlessly rebukes the faulty. It respects not might when it transgresses right. It encourages mercy, kindness and charity. It preaches righteousness and piety; teaches morality, cleanliness and sobriety. It elevates the poorer class to the high standard of the rich; and this is at the present day the most striking feature among the Jews, for the rich are no more respected for their wealth than the poor. It treats the stranger as if he were an old citizen.

The Talmud teaches unity and federation, encourages study and discourages ignorance by such sayings as: "The high-priest of most illustrious birth, if ignorant, is inferior to the lowest bastard who is learned." In fact, the Talmud provides for every point of human life, down to the minutest action of the day.

This is the only cause why the Jew has outlived every nation and every religious sect, and is yet in the prime of life. Continual oppression—nay, persecutions and horrible massacres—have failed to wipe from the face of the earth that handful of people—the Israelites. Men have wondered at their deathless existence, and have asked themselves the question: "What is the cause of their persistence?" Some have guessed, others do not know to the present day. Those who have guessed that the Talmud was the cause have tried to destroy the Talmud from the face of the earth. The Talmud was the only barrier that prevented the Jews from accepting Christianity; consequently many Popes and would-be champions of the Church, not only thought it was their duty to burn it, but to exterminate its heresy entirely. Cartloads of copies of the Talmud were burnt publicly at Paris; in Spain it was confiscated; in Portugal it was put by the side of the heretic, and the flames consumed them both.

All this proved of no avail; it sprang up again like the grass of the field, and once more the Jews sat studying its huge folios. I feel sure that those who understand that the cause of Israel's duration is the Talmud will admire it, and think very highly of it.

Why the Talmud is the cause of the Jewish existence is because on every page we find recorded the traditions and customs of our forefathers. It inculcates love to those who have preceded us; it pictures them as heroes on the battlefield, dying for the love of liberty and freedom, for all that is so dear to Jews. The patriotism it teaches and cultivates is more precious to us than the Holy Land itself. The Talmud weeps and mourns over the destruction of the Jewish state and its palace (the Temple), over the young men of Israel who were carried captives to Rome, to complete the triumph of Vespasian and his son Titus. It weeps over the psalms that are sung no more in the Temple by the Levites; it mourns over the priests who are defiled, and over the glory that is gone.

Then it pictures the future, when Messiah will arrive, and the resurrection take place. How glorious the Jewish State will then shine forth; the Gentile nations will pay tribute to it; the righteous will sit on golden thrones, adorned with golden crowns, feasting from a golden table, eating from golden dishes and drinking from golden cups.

When we read all this, the suffering of our forefathers, the heroism of our martyrs, and the bright future, a thrill runs through our veins, and we determine to undergo everything, so long as we live in harmony with the Talmud, the only chain which links our present misery with the past and future happiness and glory. Non-Jews will thus understand a little why Jewish martyrs died with constancy, and why every effort to exterminate us has failed.

After eighteen hundred years of a miserable existence, I think it is high time Christians should look favourably upon us, and upon our literature, especially the Talmud. Christians have ascertained already the falsity of the statements of Jewish apostates. Christians know already that we require no human blood, especially Christian, for our Passover feast. Neither do we crucify Christian children on Good Friday. Neither do we curse and spit upon Jesus three times daily in our synagogues. Neither do we defile the picture of the Virgin. In short, we have nothing to do with the religions opinions of others, for we never desire proselytes. The time has come for human beings to live as such in peace and harmony.

MOSES LEVENE.

THE LIFE AND WORK OF MADAME DE KRÜDENER

(CONCLUDED FROM p. 372)

WHILE Mlle. de Stourdza was at Vienna Juliane wrote to her her prediction concerning Napoleon and the Bourbons. "The lilies," she said, "will come only to disappear again"; and she added that she was sure she would meet the Emperor Alexander, for she had "immense things to reveal to him."

After founding a "prayer society," stretching from the Baltic to the Mediterranean, which was to work by united prayer, Mme. de Krüdener went to Hesse. There she preached to villagers, trying to stop the intended emigration to Mount Ararat of some fanatics who thought the coming reign of God was close at hand. While thus engaged she learnt that the Emperor Alexander had started from Vienna to join the army, and, anxious to meet him, she decided to await him on the road to Heidelburg.

Alexander had been struck by Mme. de Krüdener's predictions, which Mlle. de Stourdza had communicated to him; the more so as he had heard her described as a saint by several Russian women at his court; and he wished to see her. The Emperor had been in youth an ardent republican, and now, tired of outer forms and empty shells, he sought for an interior church. He was in relations with Moravians and Quakers, who had prepared him to acknowledge the mission of women, and also with Jung Stilling.

While he was in this frame of mind, doubtful, eager, and anxious, the news was received of Napoleon's departure from Elba, and the Tsar started to join his army. Overcome with fatigue he stopped at Heilbronn to rest; when, unable to read or work and absorbed in meditation, he was startled by an attendant announcing Mme. de Krüdener, of whom he had just been thinking. She was at once admitted, and at that first meeting, in a terribly earnest moment for the whole of Europe, the subject spoke to the sovereign of repentance, of submission to the higher Master, the Christ. She spoke for three hours and Alexander listened until he broke down in tears. Mme. de Krüdener, startled in her turn, asked his forgiveness for the tone she had assumed. "Fear not," said the Tsar, "you have shown me in myself things which I have never yet seen. I thank God for it; for I need such words. Remain."

Before leaving, the Tsar intimated his wish that Mme. de Krüdener should follow him, and accordingly, in company with her faithful helper Empeytag, she followed to Heidelburg. Every second day in the evening hours the Emperor, the mighty adversary of Napoleon, visited the two preachers, praying and learning with them for hours. When the Tsar had great difficulties to bear, he prayed "and all went right," as he said. "I am like a child, I withdraw into myself." Prayer was the only weapon he employed to bring his ministers to humane feelings whenever he was opposed by them in his councils. Alexander started for Paris as soon as he received the news of the battle of Waterloo; and a month later Juliane was again in the French capital, this time holding in her hand the conscience of the mightiest sovereign of allied Europe and thus becoming the mistress of Europe's destinies.

St. Beuve gives the keynote of the situation at Paris in his preface to *Valérie*. He says: "At this moment of universal rending, the Ideal that is behind this universe reveals itself in a rapid flash to some eyes—one expects it to awaken to life; and one great individuality would suffice to bring it about. . . . But the one man fails and the prophet who conceived the rôle becomes a mere visionary in the eyes of the public. 1815 was a decisive moment of this description, a trial strong enough to raise its mystical witness, its prophet." Alexander I. was the arbiter in that trial and for Alexander Mme. de Krüdener was the heaven-sent guide. Her advice was now indispensable to him. When she refrained from speaking too openly in her remonstrances he used to say: "Scold me well." He came every evening now to pray with her.

Such a neophyte, of course, brought many others. In her vast poorly-furnished drawing-room, Juliane received all that was best in Paris and in the train of the allied armies. Every evening at seven there was a service. Empeytag delivered an extempore prayer and explained some Scripture text, Juliane kneeling with the others. She was at this time still in favour with the Roman Catholics on account of her devotion to the Virgin, her using the sign of the cross, and making her followers kneel while praying. She received her particular disciples, as well as the Tsar, and those who came to her for more intimate conversation and help, in a little salon adjoining the meeting-room. The simplicity of the house and of the manners that reigned there was in striking contrast to the oratory, lighted with a thousand candles and ablaze with amethyst crosses, that Parisian fancy reported.

In a letter to Mlle. de Stourdza, she says that duchesses and their servants visit her, and that no discussions on political topics are allowed in her house. "If you wish me to point out to you the only remedy, both for earth and for heaven, I will preach to you," she would say, "of the mercy of Christ. But if not—my time is too precious." In another letter she writes: "Alexander is the elect of God; he walks in the path of renunciation."

Over that dazzling sky of peace, however, two clouds were soon to pass—the reappearance of Fontane with the woman Kummrin, the evil genius who, by his cupidity, succeeded in seriously annoying the Tsar in his relations with the Krüdener household, and the condemnation of the young Bonapartist general, de Labedoyère, whose agonised wife sought Juliane's help. Although offering to both husband and wife all the sympathy that lay in her power, a strange hesitation seems to have kept her from any definite step to save the young soldier, whose farewell letter was full of serenity and respectful gratitude to Mme. de Krüdener. Did both the condemned man and the teacher act under the pressure of some higher law of retribution which their consciences knew, and which was not to be averted?

On the 11th September, 1815, took place the grand review of the allied armies, and Mme. de Krüdener appeared before the assembled thousands like a true apostle, robed in a black dress with a cord round the waist, and her fair hair, still golden, uncovered. Arrangements had been made for the simultaneous celebration of divine service according to the Roman, Greek, and Protestant rites; and for the first time since Christianity had established itself in Europe the world beheld the three great churches and the armies of three great nations united on the soil of France in one prayer for the welfare of France, their enemy of yesterday.

Writing of these times, Juliane says: "All these events are beyond the comprehension of those who do not possess the living God—do not form part of the chain of which the Almighty Himself holds the first link, and which connects Light with Wisdom and mankind of all ages with mankind of to-day by the same current; by a single truth."

A fortnight later the Holy Alliance, so much criticised and so little understood, was signed by the sovereigns of Russia, Austria, and Prussia, with the naïve enthusiasm of early Christians. To whom can be attributed the first conception of that alliance, which appeared so strange to the cynical politicians of the time, and which was soon to be changed into an instrument of oppression by the crooked genius of Metternich? The documents give little clue. It would appear to have been the outcome of a sort of vow made by Alexander and Friedrich Wilhelm in times of trial, and carried into effect when victory at length made it possible to do so. Yet Prince George, brother to Queen Louise, made Mme. de Krüdener responsible for the Holy Alliance. It was, perhaps, that the same idea was impressed upon the three sensitive minds about the same time. This much is certain—Alexander wrote out an account of the project and brought it to Empeytag and Juliane to consult them about it, and the latter made some corrections to it. The name Sainte Alliance was Mme. de Krüdener's own suggestion. Alexander's hope was to unite all the churches of Christendom, and to establish international relations on a common basis of Christ's Law.

The true note has, perhaps, been sounded by the Swiss idealist Laharpe, when writing, after Alexander's death, in defence of the Holy Alliance. "His appeal was the outcome of a noble heart. . . . At that moment the eyes of all oppressed nations turned to Alexander I. . . . But from that moment also must be dated the secret plotting for the destruction of that redoubtable moral power which gave him as auxiliaries all the friends of learning and of humanity, and the sympathy of all right-minded men."

The noble attempt was made, and it failed. The Holy Alliance in the hands of the old diplomatic school became an instrument of the Inquisition.

Alexander left Paris on the 26th September, 1815, after expressing to Mme. de Krüdener his wish that she should follow him to Petersburg. They parted—not to meet again in this life.

A month later Juliane herself left Paris, and started on the homeward journey which was to occupy three years, the true years of her labour, and to take her through the heart of Europe, still throbbing with the great but distorted ideas of the Restoration. A loss of income awaited her, as her Government pension was to lapse in 1818; but she was determined to ask Alexander for nothing for herself, and she never did. Her own money, received from Kosse, was spent chiefly in relieving the sufferers of the many countries she visited. Baron de Norvins wrote about her private life as follows: "Mme. and Mlle. de Krüdener carried their passionate love of God into all they did, without pretension, intolerance, display or vanity. . . . Charity, resignation, forgiveness of injuries and humility were their practical virtues. I often found them dining merrily off black bread, having given their dinner to some poor person whom they waited upon quite naturally; one only discovered it by seeing it. Regarding her private fortune in the light of a legacy for all who had need of it, Mme. de Krüdener gave alms to the extent of causing herself positive embarrassment."

For both mother and daughter meat was now a rare luxury; even in Paris the want of money was so great that often no dinner could be provided. Yet at the worst moments help always arrived. Mme. de Krüdener allowed herself not the smallest luxury. She refused the present of a lace shawl from Queen Hortense; and to Mlle. Cochelet she wrote: "For the last few years my daughter and I have worn nothing but the very simplest clothes. All luxury must disappear from the life of those who approach poverty."

On passing the frontier of the Swiss Republic, Mme. de Krüdener entered upon her new life. "In her new career," says Eynard, "we find no more illustrious names, geniuses and princes, but we live with her in the midst of the sick, the poor and the humble. . . . It pictures to us the more vividly the love of Him who had no place wherein to rest His head. Her work amidst the poor made her for years the object of the sarcasm and insults of a world as little capable of understanding as of imitating her. Mme. de Krüdener had very subtle temptations."

The success of her preaching was enormous and explained her being forbidden in turn to remain in Bâle, Baden, Würtemberg, Bavaria, and Saxony. In Bâle she met with Kellner, then the head of a Bible Society, soon to become one of her best disciples, and with Professor Lachenal of the Bâle University, who at once resigned his chair and devoted himself to evangelical work.

At Aarau, both Catholics and Protestants flocked to hear her with the consent of their clergy; indeed the latter interposed on her behalf when the police wished to interfere. She was invited to the castle of Leibegy, where the whole country assembled to hear her preach. All that remained of her jewellery, as well as the income coming to her from Russia, was devoted to helping the poor, who were suffering that year from the bad harvest.

At Unterholtz, a poor woman, clothed in rags and with the lower part of her face eaten away by cancer, arrived at the house where Juliane was staying and was greeted by her with a kiss. Even the tender-hearted Juliet reproached her mother for running such a risk; but she was met with the reply: "Think how many years this poor woman has been received everywhere with disgust. It was time she should know that Christians love one another." The gendarmes posted round Mme. de Krüdener's door were all converted by her. One night thieves broke into the house, but found the inhabitants still awake. They were arrested and brought to Mme. de Krüdener, who gently reproved them and let them go, even giving them her hand. One of them drew back, saying he had an infectious skin disease. "Never mind, my friend," she replied, "we are afraid of nothing here."

During her work of pity amidst anguish and persecution she quite lost sight of the Tsar; but, as she wrote to Mlle. Cochelet, she was "resolved to love Christ, her God, before all things." And, indeed, she did follow her chosen Master's law; whether she had or had not actually "entered the stream," the student of occultism can have little doubt that she knew of the mystic path which the inner "current" follows from age to age. She may have known even more; for all through her letters and sermons flash up the technical words and symbols of the occultist of all times and of all countries.

In 1817 Mme. de Krüdener was forced to leave Germany on account of difficulties with the police. It was in the spring of this year that she wrote her famous letter to de Bergheim, Minister of the Interior at Carlsruhe. In refuting the accusation made against her of opposing the authorities, she says that this would be contrary to her message of peace and meekness. She defends her action in receiving, without waiting to comply with the police regulations, the poor, the wretched, and the miserable; and wrote that she was opposed only to laws which were contrary to the Law of the Living God, the only law she recognised. She had people of all religions coming to her: Catholics, whom she sent back to their priests—these priests themselves even came to pray with her—Jews, touched with the beauty of that evangel, and many doubters and seekers after the truth. Then she traces the life of Christ's disciple, the renunciation of self, the giving up of all and taking the cross and following the way of Christ, the power of miracles, of drawing by love souls closer to the Master, of suffering and of persecution. Then she adds: "Every child of God is a priest; but not every priest is God's child." For the disciple there is neither mother-country nor exile, only the heart of God. "Such a Church must be formed and it is forming." She adds: "I have heard the Voice which makes suns turn pale and which disdains not to enter a human heart." The Voice had spoken—the servant obeyed, and in that land alone, she said, twenty-five thousand came to believe in the pity of an infinite God and thousands of unbelievers had bowed the knee. She, a noble of the court, could tell kings the value of gold, of power, and of worldly joys; she, a mother, could sympathise with mothers; she, without learning, could tell the scientists of the greater secret knowledge which she had acquired by love alone.

At Lucerne, addressing by invitation a crowded audience in the Catholic seminary, she said: "It is very foolhardy to take upon one's self a duty which the ancient Fathers of the Church, grown white with years, and the saints of the early centuries accepted only in fear and trembling. Only by grace is it possible for man to become a priest. The priest without miracle is not a priest anointed by God. To whom could this great *wrestling of man with his God* be entrusted if not to him who can say: 'I will not let Thee go unless Thou bless me'? Indefatigable in all things, during the hours of night absorbed in the functions of his high vocation, which for the true priest has no interruption. . . Oh! to what heights of renunciation ought we not to attain before the Lord can take us into His service! What mystical dying are we not called upon to endure before we are capable of fully understanding the Voice of the Holy Ghost in the depths of our hearts. . . Important is the knowledge of tradition."

In a letter to a Catholic priest she retraces her progress. "I had to learn to know ever more thoroughly the Incomprehensible who dwells in light and yet walks in the midst of obscurity. . . Very few have died in the deepest roots of their former selves. . . I have learnt not like a heroine of faith but as a *child*. . . My divine Master has taught me to be a Christian."

In 1818 she at last re-entered Russia, not without difficulties with the police. The Tsar, scared by the revolutionary spirit which was making its appearance everywhere, and more and more distrusting his own power of ruling men, received coldly the news of his "guide's" return. The iron will of Arakchéyef had begun to throw its shadow over Russia to darken the end of Alexander's reign.

Mme. de Krüdener remained at Kosse, where a confessional was soon established for all who wished to see her. The

Moravians were often impelled to visit her by visions and voices. Kellner followed his teacher. In a letter to de Langallarie, de Bergheim wrote: "Kellner has been introduced into the sanctuary, although as yet he can only feel the horrors of the tomb." In another letter he wrote: "It has been revealed to my mother-in-law that the time has come when the various mysteries of the Christian Church are to appear in a more living and active form. The words, 'Ye are the temple of God,' are to be accomplished in the sight of all men."

In November, 1820, Mme. de Krüdener asked permission of the Tsar, whom she had not seen since her return, to visit Petersburg, where her son-in-law, de Bergheim, lay dangerously ill. Alexander granted his old friend's request, and Juliane was able to pray herself with the sufferer, who began to recover rapidly after having confessed to his mother-in-law.

All the distinguished men of Petersburg now flocked to the house of Princess Galitzin, where Mme. de Krüdener was staying with her daughter. She was now nearly sixty, and her face still showed signs of beauty; her dress was simple and her head covered by a veil. The great work of the liberation of Greece was beginning, and Mme. de Krüdener aided the cause with all the glow and power of her speech. She ventured some frank criticisms on Alexander's hesitation and received from him a letter in which he explained his actions, but also asked her, in a friendly way, to refrain from mixing in Greek affairs and from arousing his subjects' discontent against his policy. Mme. de Krüdener submitted; but she could not silence her convictions, and she soon determined to leave again for Kosse.

During her stay in the capital, however, Mme. de Krüdener had received many members of the old mystical societies which had existed under Catharine II., and which, after a period of persecution, were again permitted in the latter part of Alexander's reign. Foremost among these were the Masons, the purity of whose Christianity won for them the complete sympathy of Platon, Metropolitan of Moscow, the most enlightened of the prelates of the Greek Church. Most of the Masons, besides being connected with philanthropic and other public societies in Russia, were members of the Russian Bible Society

—a society animated in great measure by the English Bible Society, and seeking the interior Church, the union with God, rather than occupying itself with outward forms of religion and religious dissensions. Boris de Vittinghof, Juliane's brother, president of the Petersburg committee of this society, was in open sympathy with his sister and took part in her prayer meetings; and Pípin tells us that Mme. de Krüdener was the prominent person influencing the Bible Society. This gives us an outline of the last chapter of her life, of the last part of her work as messenger; although it is a point that has been overlooked, without exception, by all her biographers.

On the one hand we see Labzine, a member of the Bible Society and pupil of the Mason and Rosicrucian, Nicholas Novikof, publishing as early as 1816 in the *Messenger of Sion*, the life of Jung Stilling, and following this by the works of Mme. de Guyon and St. Martin. Masonic books also were translated, amongst which were many occult works. Even the Tsar Alexander, while occupied with his dream of uniting all men in one faith, was a subscriber to the *Messenger of Sion*.

On the other hand we find Pinkerton speaking of meeting in a Russian noble's house a very interesting member of the "Spiritual Christians"—as he calls them—who were none other than the Doukhobortzi, the spiritual descendants of Quirinus, Kuhlman and Boehme. Pípin also shows that when the Russian Bible Society was being secretly persecuted, one of the accusations brought against it was that of having "increased the Molokans"—a name including the Doukhobortzi, the two sects being practically one. In addition to this, Photius, the fanatical prelate, brought an accusation against the Bible Society of having founded the "Philadelphian Church".

Thus, on her own country's soil, Mme. de Krüdener, in the last years of her earthly career, directed by her influence, and succeeded in joining, the links of the chain of Russian mystics, connecting the advanced with the Rosicrucians and the less advanced with the Doukhobortzi and Molokans. She practically achieved the work that Kuhlman had begun. By the light of her career we see stretching far back into the life of early Russia the forces that were working to prepare the soil for the seed of the higher consciousness; we see Yaroslav the sage, the legendary heroes of Russian sagas—whether their prototypes lived in Russian steppes or in Hindu jungles is still an open question—the "Book of the Dove" and the "Rejected Books," the pilgrim Kalikas, brothers to the Bogomils. Such was the past, and in those very ranks of Russian nobility, taught by the Rosicrucians and by Mme. de Krüdener, was born H. P. Blavatsky!

Little remains to be said of Mme. de Krüdener's last years. Once again at Kosse she was as dead to the world as a yogin in his Himâlayan cave. She lived now in voluntary penury, speaking little and practising austerities which at last broke down her delicate frame. In 1824 her health necessitated a change of air, and she was invited by Princess Galitzin to her villa in the Crimea. After a leisurely journey by water down the Volga and the Don the party reached the amethyst-coloured cliffs of the Crimea in September, the most beautiful season of the year, when life throbs there at its fullest. Patient and gentle, permitting no luxury around her, Juliane passed there the closing months of her life. Even her correspondence with her dearest friends was given up; her last letter was to Sophie d'Orchando, with whom she had been for some time in slightly strained relations.

On the morning of Christmas day, 1824, she passed quietly away in full consciousness. Her body was laid in the Armenian church until the Greek church at Koreïz was ready to receive it.

The following November Alexander I. visited alone the tomb of his good angel and guide—a last tribute of respect, may be of regret.

A few days before her death Mme. de Krüdener wrote: "Many times have I been mistaking for God's word what was only the fruit of my fancy and of my pride. . . . Divine compassion will efface it. The good I have done will remain." In France, where her work had seemingly failed, her prediction that in the Catholic church "a great work was taking place" was partially fulfilled by her countrywoman Mme. Svetchine.

May there be a complete realisation of her prophecy: "The time is not far off when there shall be one Master and one flock."

A RUSSIAN.

THE IDEAL PHILOSOPHY OF LEIBNITZ

(CONCLUDED FROM p. 214)

4. WE come now to Leibnitz's celebrated system of Optimism. This is set forth at fullest in his theological treatise—*Essays on Theodicy in relation to the Goodness of God, the Liberty of Man, and the Origin of Evil.* We observe that this universal genius does not hesitate to grapple with that greatest problem of all the ages—the problem of the existence of evil in the universe of the good and perfect God. His notable work dealing with the subject, published in 1710, rapidly acquired popularity and was translated into almost every European language. The philosopher of the *Monadology* undertakes a magnificent vindication of the love and wisdom of God. Among all the numberless systems presenting themselves before the Infinite Intelligence, there has been originated, in this our present universe, the best, the most perfect one, physically and morally. The existence of evil is entirely compatible with the general perfection of the kosmos. Metaphysical evil arises from that limitation, that imperfection, which are inseparable from all created worlds. Moral evil proceeds from the free choices of men in time, and grows out of that same limitation and imperfection of the creatures. But ultimately all partial and apparent evil will be swallowed up in the universal good. The most perfect universe which could possibly have been conceived or created has been absolutely necessitated, because of the perfect wisdom of the one Infinite Spirit. Looked at from the stand-point of universal intelligence —*sub specie æternitatis*—all things work together for the good of the Perfect Whole.

In the present plan of the universe there is the greatest possible variety along with the greatest order and unity. The grandest effects are produced in the simplest ways. There is the most power, knowledge, happiness, and goodness in created beings that this universe allowed; and, as has been said, this universe is the best, because it is grounded in the supreme perfection of God. Even in the external world the same principle applies. The laws of motion, for example, are the most fitting that could have been chosen by an infinite wisdom. All things whatsoever are regulated with as much order and mutual connection as possible. Not only is the order of the entire universe the most perfect possible, but each living monad has all its powers and faculties as thoroughly well ordered as is compatible with its own endless progress and the welfare of all the rest. The tendency of all created monads, we are to remember, is to advance to higher and higher happiness and perfection, or, in other words, to a larger and larger understanding of the universe and God. "Though we sometimes fall back," says Leibnitz, "like lines which have bends in them, advance none the less prevails and in the end gets the victory." Errors and evil inclinations are not the positive possessions of the soul, neither do they belong to the essence of the soul, but they grow out of our lack of receptivity to the good. The whole beauty of the universe, we know, is involved in the heart of each monad, to be gradually evolved in time. The glories prepared for us, as we endlessly progress towards God, are beyond our wildest dreams. The more we understand and love the Supreme Source of our being and of all good, the greater our perfection, the greater our felicity. Even in the outer world of phenomena, the more we penetrate into the depths of things, the more do we find inimitable beauty and unimagined order and wisdom.

We may imagine worlds without evil and suffering, but they would still be inferior to ours. Progress in virtue is a far greater good than mere passive happiness. The glory of the struggle is essential. Character cannot be bestowed upon us ready made, but is consolidated and perfected through the order of cosmic evolution, involving, as it does, imperfection and sin. Each individual virtue presupposes either unhappiness or wrong. Courage presupposes danger; fortitude implies pain; temperance involves the possibility of intemperance; love and benevolence require opportunities for their growth and exercise. Evil is not an independent power like good, but is a defect or limitation, "standing continually under the supremacy of the good." In the final analysis evil is a necessary condition of that good which is the one eternal reality. The perfect picture is not without its shades, the perfect harmony is not without its dissonances, and the perfect man is perfected through long experience and discipline. This, then, is the central principle in the Leibnitzian theodicy: *Everything is for the best in the best of possible worlds.*

5. Another important feature of the Leibnitzian philosophy is its doctrine of *Innate Ideas.* According to Leibnitz, it is not true that our knowledge can come to us, either directly or indirectly, through the senses of the body, through mere sense-perceptions of the mind, or any combinations of the same. On the contrary, all our knowledge is a development of the soul's own inherent and eternal activity. John Locke, in his *Essay on the Human Understanding*, had appropriated and defended the scholastic principle that *there is nothing in the understanding of man which was not first in sense-perception.* In other words, all our knowledge grows out of our relations with the external world, which to Locke was a very real and substantial world. The reply of Leibnitz was most characteristic and most admirable. There is nothing in the human understanding which was not first in sense-perception, *except indeed the understanding itself.* That is, the whole intellect of man is a creative, self-unfolding principle. The very ultimate nature of the soul is active, evolving intelligence. The outer always presupposes the inner. The roots of man's being are not in things material, but in things spiritual. Locke had also made the astounding empirical claim that the soul or mind is originally like a *tabula rasa*, a blank sheet of paper, ready to be written on by the world external. Or, the mind is originally a mere empty cabinet which has to be furnished with all its contents from without. By no means, is the reply of Leibnitz. Rather is the human soul like a block of marble in which there are hidden veins *preformed* to guide the chisel of the sculptor.

The profoundest modern investigations, even among the empirical psychologists themselves, are beginning, of course, to confirm the views of Leibnitz. Modern psychology more and more openly proclaims that the origin of the individual consciousness, that inner centre of memory, action, and feeling, is the fundamental problem of knowledge. It is beginning to discern that the inner unity, constituting the psychical individuality, can never be explained as the mere resultant of heredity and experience. It is being freely admitted that the human Ego can never be wholly resolved into any combination or association of passive sensations or so-called units of feeling. We can never go farther back, according to leading authorities in modern psychology, in all our deepest analyses and investigations, than that irreducible constructive power in human consciousness—that wonderful synthetic, unifying energy of the soul itself. And all this but adds new lustre to the splendid genius of the philosopher of the pre-established harmony.

According to Leibnitz, we have innate ideas, we discern necessary and eternal truths intuitively, for this very simple reason—they are grounded in universal intelligence, that is, in the nature of God, and we, as sharers in the nature of God, therein perceive them and know them to be true. We cognise the necessary and eternal truths of the pure reason from our very constitution and the constitution of the world. In this philosophy, as has been already said, all knowledge is from within. The monad, having no windows through which anything may enter or depart, can perceive only the Self. But the Self represents the universe and contains, either implicity or explicitly, all the truth there is. We think we look out on an external world and observe in this way its facts, laws, and properties, its beauty, order, and variety. What we really see, however, is the world within ourselves. In us, the microcosm, is expressed in miniature all that transpires in the whole boundless universe. The more developed the soul, the more complete and perfect its conception of the kosmos. We see, in other words, only that which we are. According to the philosophy of Leibnitz, therefore, any denial of the doctrine of innate ideas becomes a self-evident absurdity, having no place at all in the kingdom of the real.

6. This leads us to a consideration of that important Leibnitzian principle known as the *Pre-established Harmony*. If

the innumerable monadic entities constituting the kosmos are subject to no external or foreign influence, all changes taking place in virtue of inherent energies only, how shall we account for the apparent mutual dependence and interaction of all created substances? How shall we explain the wonderful reciprocal relationship of soul and body? "Each monad," our philosopher assures us, "is like a separate world, sufficient unto itself, independent of every other creature, involving the infinite, expressing the universe." That is, each monad expresses the universe from its own individual, special point of view. All these individual, special views, arising from the different stages of development of the monads, in the mind of God, from the standpoint of universal intelligence, constitute that magnificent and orderly scheme we call the world. And in this eternal intellectual order each real thing has its place, and all things are perfectly inter-related and connected. Everywhere according to Leibnitz, there is definitely established, in the creation of the world, the perfect mutual accord of all substances. Each substance, though following entirely its own laws, yet agrees with all the rest and answers to their demands. Changes in one are met with correlative changes in the others. In this way the operation of one substance on another is explained, and also the intimate relations subsisting between mind and body, mind and its environment. And this is the celebrated doctrine of the Pre-established Harmony. It will now be at once evident how, from our limited point of view, to all outward appearance, all things in the phenomenal world constitute one connected and organic whole, subject to the great general laws of causation, of mutual dependence and interaction. The eternally established laws of unity and harmony in the inner essences of things guarantee unity and harmony in their whole manifestation in space and time. And so, for all practical purposes, we may return to our ordinary realistic and scientific conceptions of universal nature and her universal laws. "According to my system," says Leibnitz, "bodies act as if there were no souls, and souls act as if there were no bodies, and both act as if each influenced the other." The endless chain of an outward world-history and evolutionary order relatively is and absolutely is not.

7. Let me now, finally, consider the *Religious Philosophy* of Leibnitz. It is of the most advanced and exalted character. The supreme perfection and glory of God—this is the goal of the human spirit. The love of God and the knowledge of God—these are the basic principles of all true and divine life. The moral perfection of man, the true peace and freedom of man, the true and universal brotherhood of man, are all indissolubly connected with the love and the knowledge of God. All monads throughout the universe represent, and strive toward, their Source. This representation, this perpetual evolutionary striving, first comes to consciousness in man. The relation of man to God is to be an inward, conscious, *joyous* relation. The human spirit may enter into veritable communion with the Universal Spirit. The assembly of all created spirits, by virtue of the immanent divine reason, properly constitutes the royal City of God—the most perfect state possible, under the most perfect of all monarchs. Leibnitz tells us, in his *Monadology*, that, whereas souls in general are living images or mirrors of the universe of the creatures, human and more exalted spirits are the images of God himself. Without God the eternal spiritual needs of humanity are never to be satisfied.

There is, according to Leibnitz, the moral world or the kingdom of the Spirit, and there is the natural world or the kingdom of nature. The moral and spiritual world, within the natural, is the truly universal world—the most divine and sublime of all God's mighty works.

Leibnitz anticipated all that is best in modern rational religion when he insisted upon the fact that the love of God and the knowledge of God are inseparable. In other words, religion and culture, theology and philosophy, should never be divorced. He was the fearless opponent of all superstition and ignorance. No divine revelation, he contends, must stand in conflict with the clear perceptions of the natural reason.

He clearly grasped the essence of the Christian religion when he declared that its superiority consisted in the fact that it makes God the object of the love of man and not the fear, and when he taught that religion and morality could never be divorced. Love of God leads of necessity to love of the neighbour, because the kingdom of the created divine spirits cannot be separated from God himself. He strikes at the heart of all religious insincerity and corruption, when he assures us that without the genuine love of the neighbour there can be no true religious devotion, and without the genuine love of God there can be only a false and apparent piety.

Leibnitz anticipated the view-point of the ethics of Modern Idealism in the emphasis he placed upon self-perfection, self-development, self-realisation. True and lasting joy or happiness proceeds from the continuous unfoldment of the power, freedom, harmony, and beauty of our own inner being. It proceeds from the continuous rationalisation of man. The highest end, the supreme good, for man is happiness. But this happiness is grounded in his capacity for goodness, truth, and love for his fellow-beings. "Hence it follows that nothing serves more to happiness than the enlightenment of his understanding and the exercise of his will, to act at all times according to reason, and that such enlightenment is chiefly to be sought in the knowledge of those things which are able to advance our understanding always further, and to bring it to a higher light, since there arises out of it a continuous progress in wisdom and virtue, and consequently also in perfection and in joy, the fruits of which abide for the soul even after this life."

The views of Leibnitz as to the duty and privilege of perfect faith in God, and rest in his eternal order, are finely shown in one of his *Letters to Arnauld*. His words suggest a whole philosophy of the inner mystical life, and are worthy of our careful consideration even in these modern days. He says in substance: "We ought always to be content with the order of the past, because it is in conformity with the absolute will of God, which we know through what has come to pass. We should not distract ourselves with vain regrets, but press on toward the creation of a new and better future. If success does not at once crown our efforts, let us not repine, but rest calmly in the assurance that God will find the most fitting seasons in which to work changes for the better. Those who are not reconciled with the universal and divine order should not flatter themselves that they have any genuine faith in God." In short, the heart of Leibnitz's practical religious philosophy consists in the referring of all things to God as a centre, whereby the soul is strengthened and steadied in the midst of all its mortal experiences, and human life is made truly divine. And the more intimately we become acquainted with the Author of our being, who indeed is none other than our own Higher Self, the more will we see evidences of His divine love and perfect wisdom in the ordering of the kosmos and of us.

The master mind of Leibnitz clearly saw that, although a man may have explored successfully the natural laws and processes of this outward husk of the world, he has in this way made himself acquainted with a very small and relatively unimportant portion of the boundless universe of reality. He clearly saw that in the realm of the spiritual and eternal verities alone do we touch the supreme fountains of life and causation. The philosophic and scientific insight of Leibnitz penetrated far beneath the surface realm of merely physical and mechanical nature, far beneath the realm of mind as mere intellect and natural feeling. He would solve the mighty problem of the kosmos by postulating God as absolute spiritual Personality—as supreme purposive Intelligence. There is a great gulf fixed between this higher religious philosophy and that narrow materialistic and agnostic philosophy which made its appearance in later times. But the reaction has already come. There is now a return to the teachings of the great idealists. The younger school of evolutionists is repudiating agnosticism as irrational. The knowledge of God is rightly being recognised as the truest and highest of all knowledge, and Spirit, not matter, is seen to be supreme—the underlying reality of all things, the one source and cause of all phenomenal manifestation, the goal of human aspiration, the crown and consummation of human life.

E. M. Chesley.

APOLLONIUS OF TYANA, THE PHILOSOPHER AND REFORMER OF THE FIRST CENTURY*

HIMSELF AND HIS CIRCLE

APOLLONIUS is said to have been very beautiful to look upon (i. 7, 12; iv. 1), but beyond this we have no very definite description of his person. His manner was ever mild and gentle (i. 36; ii. 22) and modest (iv. 31; viii. 15), and in this, says Damis, he was more like an Indian than a Greek (iii. 36); yet occasionally he burst out indignantly against some special enormity (iv. 30). His mood was often pensive (i. 34), and when not speaking he would remain for long plunged in deep thought, during which his eyes were steadfastly fixed on the ground (i. 10 *et al.*).

Though, as we have seen, he was inflexibly stern with himself, he was ever ready to make excuses for others; if, on the one hand, he praised the courage of those few who remained with him at Rome, on the other he refused to blame for their cowardice the many who had fled (iv. 38). Nor was his gentleness shown simply by abstention from blame, he was ever active in positive deeds of compassion (*cf.* vi. 39).

One of his little peculiarities was a liking to be addressed as "Tyanean" (vii. 38), but why this was so we are not told. It can hardly have been that Apollonius was particularly proud of his birth-place, for even though he was a great lover of Greece, so that at times you would call him an enthusiastic patriot, his love for other countries was quite as pronounced. Apollonius was a citizen of the world, if there has ever been one, into whose speech the word native land did not enter, and a priest of universal religion in whose vocabulary the word sect did not exist.

In spite of his extremely ascetic life he was a man of strong physique, so that even when he had reached the ripe age of fourscore years, we are told, he was sound and healthy in every limb and organ, upright and perfectly formed. There was also a certain indefinite charm about him that made him more pleasant to look upon than even the freshness of youth, and this even though his face was furrowed with wrinkles, just as the statues in the temple at Tyana represented him in the time of Philostratus. In fact, says his rhetorical biographer, report sang higher praises over the charm of Apollonius in his old age than over the beauty of Alcibiades in his youth (viii. 29).

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* See the previous papers on the subject from February onwards.

In brief, our philosopher seems to have been of a most charming presence and loveable disposition; nor was his absolute devotion to philosophy of the nature of the hermit ideal, for he passed his life among men. What wonder then that he attracted to himself many followers and disciples! It would have been interesting if Philostratus had told us more about these "Apollonians," as they were called (viii. 21); and whether they constituted a distinct school, or whether they were grouped together in communities on the Pythagorean model, or whether they were simply independent students attracted to the most commanding personality of the times in the domain of philosophy. It is, however, certain that many of them wore the same dress as himself and followed his mode of life (iv. 39). Repeated mention is also made of their accompanying Apollonius on his travels (iv. 47; v. 21; viii. 19, 21, 24), sometimes as many as ten of them at the same time, but none of them were allowed to address others until they had fulfilled the vow of silence (v. 43).

The most distinguished of his followers were Musonius, who was considered the greatest philosopher of the time after the Tyanean, and who was the special victim of Nero's tyranny (iv. 44; v. 19; vii. 16), and Demetrius, "who loved Apollonius" (iv. 25, 42; v. 19, vi. 31; vii. 10; viii. 10). These names are well known to history; of names otherwise unknown are the Egyptian Dioscorides, who was left behind owing to weak health on the long journey to Ethiopia (iv. 11, 38; v. 43), Menippus, whom he had freed from an obsession (iv. 25, 38; v. 43), Phædimus (iv. 11), and Nilus, who joined him from the Gymnosophists (v. 10 *sqq.*, 28), and of course Damis, who would have us think that he was always with him from the time of their meeting at Ninus.

On the whole we are inclined to think that Apollonius did not establish any fresh organisation; he made use of those already existing, and his disciples were those who were attracted to him personally by an overmastering affection which could only be satisfied by being continually near him. This much seems certain, that he trained no one to carry on his task; he came and went, helping and illuminating, but he handed on no tradition of a definite line, and founded no school to be continued by successors. Even to his ever faithful companion, when bidding him farewell for what he knew would be the last time for Damis on earth, he had no word to say about the work to which he had devoted his life, but which Damis had never understood. His last words were for Damis alone, for the man who had loved him, but who had never known him. It was a promise to come to him if he needed help. "Damis, whenever you think on high matters in solitary meditation, you shall see me" (viii. 28).

We will next turn our attention to a consideration of some of the sayings ascribed to Apollonius and the speeches put in his mouth by Philostratus. The shorter sayings are in all probability authentically traditional, but the speeches are for the most part manifestly the artistic working-up of the rough notes of Damis. In fact, they are definitely declared to be so; but they are none the less interesting on this account, and for two reasons.

In the first place, they honestly avow their nature, and make no claim of inspiration; they are confessedly human documents which endeavour to give a literary dress to the traditional body of thought and endeavour which the life of the philosopher built into the minds of his hearers. The method was common to antiquity, and the ancient compilers of certain other series of famous documents would have been struck with amazement had they been able to see how posterity would divinise their efforts and regard them as immediately inspired by the source of all wisdom.

In the second place, although we are not to suppose that we are reading the actual words of Apollonius, we are nevertheless conscious of being in immediate contact with the inner atmosphere of the best religious thought of the Greek mind, and have before our eyes the picture of a mystic and spiritual fermentation which leavened all strata of society in the first two centuries of our era.

From his Sayings and Sermons

Apollonius believed in prayer, but how differently from the vulgar! For him the idea that the Gods could be swayed from the path of rigid justice by the entreaties of men, was a blasphemy; that the Gods could be made parties to our selfish hopes and fears was to our philosopher unthinkable. One thing alone he knew, that the Gods were the ministers of right and the rigid dispensers of just desert. The common belief, which has persisted to our own day, that God can be swayed from His purpose, that compacts could be made with Him or with His ministers, was entirely abhorrent to Apollonius. Beings with whom such pacts could be made, who could be swayed and turned, were not Gods but less than men. And so we find Apollonius as a youth conversing with one of the priests of Æsculapius as follows:

"Since then the Gods know all things, I think that one who enters the temple with a right conscience within him should pray thus: 'Give me, ye Gods, what is my due!'" (i. 11).

And thus again on his long journey to India he prayed at Babylon: "God of the sun, send thou me o'er the earth so far as e'er 'tis good for Thee and me; and may I come to know the good, and never know the bad nor they know me" (i. 31).

One of his most general prayers, Damis tells us, was to this effect: "Grant me, ye Gods, to have little and need naught" (i. 34).

"When you enter the temples, for what do you pray?" asked the Pontifex Maximus Telesinus of our philosopher. "I pray," said Apollonius, "that righteousness may rule, the laws remain unbroken, the wise be poor and others rich, but honestly" (iv. 40).

The belief of the philosopher in the grand ideal of having nothing and yet possessing all things, is exemplified by his reply to the officer who asked him how he dared enter the dominions of Babylon without permission. "The whole earth," said

Apollonius, "is mine; and it is given me to journey through it" (i. 21).

There are many instances of sums of money being offered to Apollonius for his services, but he invariably refused them; not only so but his followers also refused all presents. On the occasion when King Vardan, with true Oriental generosity, offered them gifts, they turned away; whereupon Apollonius said: "You see, my hands, though many, are all like each other." And when the king asked Apollonius what present he would bring him back from India, our philosopher replied: "A gift that will please you, sire. For if my stay there should make me wiser, I shall come back to you better than I am" (i. 41).

When they were crossing the great mountains into India a conversation is said to have taken place between Apollonius and Damis, which presents us with a good instance of how our philosopher ever used the incidents of the day to inculcate the higher lessons of life. The question was concerning the "below" and "above." Yesterday, said Damis, we were *below* in the valley; to-day we are *above*, high on the mountains, not far distant from heaven. So this is what you mean by "below" and "above," said Apollonius gently. Why, of course, impatiently retorted Damis, if I am in my right mind; what need of such useless questions? And have you acquired a greater knowledge of the divine nature by being nearer heaven on the tops of the mountains, continued his master. Do you think that those who observe the heaven from the mountain heights are any nearer the understanding of things? Truth to tell, replied Damis, somewhat crestfallen, I *did* think I should come down wiser, for I've been up a higher mountain than any of them, but I fear I know no more than before I ascended it. Nor do other men, replied Apollonius; "such observations make them see the heavens more blue, the stars more large, and the sun rise from the night, things known to those who tend the sheep and goats; but how God doth take thought for human kind, and how He doth find pleasure in their service, and what is virtue, righteousness and common-sense, that neither Athos will reveal to those who scale his summit, nor yet Olympus who stirs the poet's wonder, unless it be the soul perceive them; for should the soul when pure and unalloyed essay such heights, I swear to thee, she wings her flight far far beyond this lofty Caucasus" (ii. 6).

So again, when at Thermopylæ his followers were disputing as to which was the highest ground in Greece, Mt. Œta being then in view. They happened to be just at the foot of the hill on which the Spartans fell overwhelmed with arrows. Climbing to the top of it Apollonius cried out: "And I think *this* the highest ground, for those who fell here for freedom's sake have made it high as Œta and raised it far above a thousand of Olympuses" (iv. 23).

Another instance of how Apollonius turned chance happenings to good account is the following. Once at Ephesus, in one of the covered walks near the city, he was speaking of sharing our goods with others, and how we ought mutually to help one another. It chanced that a number of sparrows were sitting on a tree hard by in perfect silence. Suddenly another sparrow flew up and began chirping, as though it wanted to tell the others something. Whereupon the little fellows all set to a-chirping also, and flew away after the new-comer. Apollonius' superstitious audience were greatly struck by this conduct of the sparrows, and thought it was an augury of some important matter. But the philosopher continued with his sermon. The sparrow, he said, has invited his friends to a banquet. A boy slipped down in a lane hard by and spilt some corn he was carrying in a bowl; he picked up most of it and went away. The little sparrow, chancing on the scattered grains, immediately flew off to invite his friends to the feast.

Thereon most of the crowd went off at a run to see if it were true, and when they came back shouting and all agog with wonderment, the philosopher continued: "Ye see what care the sparrows take of one another, and how happy they are to share with all their goods. And yet we men do not approve; nay, if we see a man sharing his goods with other men, we call it wastefulness, extravagance, and by such names, and dub the men to whom he gives a share, fawners and parasites. What then is left to us except to shut us up at home like fattening birds, and gorge our bellies in the dark until we burst with fat?" (iv. 3.)

On another occasion, at Smyrna, Apollonius, seeing a ship getting under weigh, used the occasion for teaching the people the lesson of co-operation. "Behold the vessel's crew!" he said. "How some have manned the boats, some raise the anchors up and make them fast, some set the sails to catch the wind, how others yet again look out at bow and stern. But if a single man should fail to do a single one of these his duties, or bungle in his seamanship, their sailing will be bad, and they will have the storm among them. But if they strive in rivalry each with the other, their only strife being that no man shall seem worse than his mates, fair havens shall there be for such a ship, and all good weather and fair voyage crowd in upon it" (iv. 9).

Again, on another occasion, at Rhodes, Damis asked him if he thought anything greater than the famous Colossus. "I do," replied Apollonius; "the man who walks in wisdom's guileless paths that give us health" (v. 21).

There is also a number of instances of witty or sarcastic answers reported of our philosopher, and indeed, in spite of his generally grave mood, he not unfrequently rallied his hearers, and sometimes, if we may say so, chaffed the foolishness out of them (see especially iv. 30).

Even in times of great danger this characteristic shows itself. A good instance is his answer to the dangerous question of Tigellinus, "What think you of Nero?" "I think better of him than you do," retorted Apollonius, "for you think he ought to sing, and I think he ought to keep silence" (iv. 44).

So again his reproof to a young Crœsus of the period is as witty as it is wise. "Young sir," he said, "methinks it is not you who own your house, but your house you" (v. 22).

Of the same style also is his answer to a glutton who boasted of his gluttony. He copied Hercules, he said, who was as famous for the food he ate as for his labours.

"Yes," said Apollonius, "for he was Hercules. But *you*, what virtue have you, midden-heap? Your only claim to notice is your chance of being burst" (iv. 23).

But to turn to more serious occasions. In answer to Vespasian's earnest prayer, "Teach me what should a good king do," Apollonius is said to have replied somewhat in the following words:

"You ask me what can not be taught. For kingship is the greatest thing within a mortal's reach; it is not taught. Yet will I tell you what, if you will do, you will do well. Count not that wealth which is stored up—in what is this superior to the sand haphazard heaped? nor that which comes from men who groan beneath taxation's heavy weight—for gold that comes from tears is base and black. You'll use wealth best of any king, if you supply the needs of those in want and make their wealth secure for those with many goods. Be fearful of the power to do whate'er you please, so will you use it with more prudence. Do not lop off the ears of corn that show beyond the rest and raise their heads—for Aristotle is not just in this*—but rather weed their disaffection out like tares from corn, and show yourself a fear to stirrers up of strife not in 'I punish you' but in 'I *will* do so.' Submit yourself to law, O prince, for you will make the laws with greater wisdom if you do not despise the law yourself. Pay reverence more than ever to the Gods; great are the gifts you have received from them, and for great things you pray.† In what concerns the state act as a king; in what concerns yourself, act as a private man" (v. 36). And so on much in the same strain, all good advice and showing a deep knowledge of human affairs. And if we are to suppose that this is merely a rhetorical exercise of Philostratus and not based on the substance of what Apollonius said, then we must have a higher opinion of the rhetorician than the rest of his writings warrant.

There is an exceedingly interesting Socratic dialogue between Thespesion, the abbot of the Gymnosophist community, and Apollonius, on the comparative merits of the Greek and Egyptian ways of representing the Gods. It runs somewhat as follows:

"What! Are we to think," said Thespesion, "that the Pheidiases and Praxiteleses went up to heaven and took impressions of the forms of the Gods, and so made an art of them, or was it something else that set them a-modelling?"

"Yes, something else," said Apollonius, "something pregnant with wisdom."

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* See Chassang, *op. cit.*, p. 458, for a criticism on this statement.

† This was before Vespasian became emperor.

"What was that? Surely you cannot say it was anything else but imitation?"

"Imagination wrought them—a workman wiser far than imitation; for imitation only makes what it has seen, whereas imagination makes what it has never seen, conceiving it with reference to the thing it really is."

Imagination, says Apollonius, is one of the most potent faculties, for it enables us to reach nearer to realities. It is generally supposed that Greek sculpture was merely a glorification of physical beauty, in itself quite unspiritual. It was an idealisation of form and features, limbs and muscles, an empty glorification of the physical with nothing of course really corresponding to it in the nature of things. But Apollonius declares it brings us nearer to the real, as Pythagoras and Plato declared before him, and as all the great souls teach. He meant this literally, not vaguely and fantastically. He asserted that the types and ideas of things are the only realities. He meant that between the imperfection of the earth and the highest divine type of all things, were grades of increasing perfection. He meant that within each man was a form of perfection, though of course not yet absolutely perfect. That the angel in man, his dæmon, was of God-like beauty, the summation of all the finest features he had ever worn in his many lives on earth. The Gods, too, belonged to the world of types, of models, of perfections, the heaven-world. The Greek sculptors had succeeded in getting in contact with this world, and the faculty they used was imagination.

This idealisation of form was a worthy way to represent the Gods; but, says Apollonius, if you set up a hawk or owl or dog in your temples, to represent Hermes or Athena or Apollo, you may dignify the animals, but you make the Gods lose dignity.

To this Thespesion replies that the Egyptians dare not give any precise form to the Gods; they give them merely symbols to which an occult meaning is attached.

Yes, answers Apollonius, but the danger is that the common people worship these symbols and get unbeautiful ideas of the Gods. The best thing would be to have no representations at all. For the mind of the worshipper can form and fashion for himself an image of the object of his worship better than any art.

Quite so, retorted Thespesion, and then added mischievously: There was an old Athenian, by-the-bye—no fool, called Socrates, who swore by the dog and goose as though they were Gods.

Yes, replied Apollonius, he was no fool. He swore by them not as being Gods, but in order that he might not swear by the Gods (iv. 19).

This is a pleasant passage of wit, of Egyptian against Greek, but all such set arguments must be set down to the rhetorical exercises of Philostratus rather than to Apollonius, who taught as "one having authority," as "from a tripod." Apollonius, a priest of universal religion, might have pointed out the good side and the bad side of both Greek and Egyptian religious art, and certainly taught the higher way of symbolless worship, but he would not champion one popular cult against another. In the above speech there is a marked prejudice against Egypt and a glorification of Greece, and this occurs in a very marked fashion in several other speeches. Philostratus was a champion of Greece against all comers; but Apollonius was wiser than his biographer.

G. R. S. Mead.

If one shall bear thee word that such a one hath spoken evil of thee, then do not defend thyself against his accusations but make answer, "He little knew my other vices, or he had not mentioned only these."

Epictetus.

Experience is the grand spiritual doctor.—Carlyle.

Philosophers have done greater things in their studies than if they had led armies, borne offices, or given laws, which in truth they have done, not to one city alone, but to all mankind.—Seneca.

How a man's truth comes to mind long after we have forgotten all his words. How it comes to us in silent hours that truth is our only armour in all passages of life and death.—Emerson.

THE STORY OF LÎLÂ

SUMMARISED FROM THE UTPATTI-PRAKARAṆA OF THE YOGA VÂSISHṬHA*

(CONCLUDED FROM p. 335)

CHAPTER VIII.

THE RETURN TO THE WORLDS OF PADMA AND VIDÛRATHA

RAMA asked Vasishṭha how such remoteness in space could be at the same time with such nearness; and Vasishṭha told him to consider how in dreams men with their bodies lying in one place still wandered over many lands and seas. And therewith he returned to the story of Lîlâ.

Vasishṭha continued:

Returning to the Padma-world, the two saw Lîlâ's Chitta-body† sitting silent by the side of Padma's corpse resting on the fragrant flowers amidst the incense-scented air of the great palace-room. Seeing the corpse and her own Chitta-body, Lîlâ thought she would now visit again that other world to which her husband had gone after leaving his Padma-form. And with the thought she passed, in her Saṁkayadeha, into that world, after piercing through the shells of that third Brahmâṇḍa as before. Sarasvatî went with her.

Arriving there within her husband's country she saw a great battle impending between two vast armies arrayed in a forest that seemed extensive as space itself. Far as the eye could reach, the long lines of naked sword-blades, gleaming battle-axes, lances and arrow-points quivered and rattled with the tense excitement of the warriors. A moment each proudly awaited the first stroke from the other, and then the two armies rolled into one with the roar of meeting oceans.

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* See the June and July numbers of this REVIEW (vol. xxiv., pp. 364 *sqq.* and 420 *sqq.*), and also the November and December numbers (vol. xxv., pp. 243 *sqq.* and 347 *sqq.*), and the March, May and June numbers (vol. xxvi., pp. 37 *sqq.*, 214 *sqq.* and 331 *sqq.*).

† [Chitta is distinct from Chit, and appears to be used for desire as well as intelligence. It is apparently never applied to Brahman, as is Chit. Here the body is the desire-body or astral.]

Lîlâ saw it was her hero-husband righteously resisting the invasion of a hostile king. They only are the heroes—Shûras—that fight truly and honourably in a just cause or in obedience to their rightful king and master; and such only go to heaven, not they that fight falsely, without good cause.*

And all day long the battle raged and roared; and soon the ground was spread with mounds of dead, rising from thick unwholesome pools of blood and crushed and mangled flesh of men and beasts. The carcases of elephants arose like islands from the surface of that sea of death; and spars of shattered cars drifted about like spars of storm-wrecked boats. And shrieks of agony rang everywhere, and cries for father, mother, brother, friend; and frantic calls by leaders to their hosts to save the wounded and not trample down their own.

But with the sinking sun the slaughter slackened. The greater part lay dead or wounded. The rest were tired and worn. Emissaries went to and fro. Both sides agreed to cease hostilities for the night. White flags were floated out. Shortly the evening moon shone on a sickening scene of death and desolation, where the morning sun had lighted up a gorgeous show of bravery. Women wandered over the field of battle searching for their husbands, and when they found them dead slew themselves with the weapons that had stricken their loved ones. Filthy carrion-beasts and creatures of the other spheres, Yakshas, Piṣâchas, Virûpikâs, Kumbhâṇḍas, Râkshasas and Pûtanâs, Vetâlas and Kushmâṇḍas,† prowled about and fought amongst themselves over the corpses.

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* [It must be remembered that "righteous war" was the highest duty of the Kshattriya, the warrior, and death in such a war, as the gate of Svarga, might therefore well figure in a king's heaven.]

† Names for varieties of elementals and elementaries.

CHAPTER IX.

THE KING VIDÛRATHA. (*The Story of Lîlâ continued*)

Leaving the scene of the battle, the two entered the palace where Lîlâ's husband was seeking a moment's rest from the day's toil in sleep. They entered through the walls, which offered no obstruction to their subtle forms. There is obstruction only for Âdhibhautika* bodies filled with the fixed consciousness of length and breadth and grossness, filled with the thought "I cannot enter here, I am resisted."

A holy influence spread through the sleeping-chamber of the king as the two beings entered it, and under its soft touch the king awoke with a new sense of gladness. He saw the two Apsarâ-forms† and offered them handfuls of flowers from the vase standing beside the bed, in welcome and in salutation. The king's chief minister, sleeping in that same chamber on that restless night, also awoke and greeted them.

The Goddess then addressed the king: "Who art thou, O king? and born of whom?"

The minister answered for the king: "My master, the king Vidûratha, is the tenth descendant of king Kundaratha of Ikshvâku's line. And he and I have this day found the fruit of our past good deeds in this high vision of you."

Sarasvatî addressed the king again: "Râjan! call back to mind thy previous births," and laid her hand softly upon his head. And at the touch the darkness that enwrapped his heart gave way and luminous memory rose up within him. Reeling and swaying with the wonder of that memory, as on the surging surface of the ocean, the king exclaimed: "I see the overpowering Mâyâ of Saṁsâra! What is this, O Devîs? It is not quite one day since I forsook in death my Padma-body, and yet I here have passed through seventy years of infancy and youth. I can remember my grandfather, and when I was but ten years old my father went away into the woods as a Parivrât,‡ installing me as king, and many are the acts I have passed through. I see now that this present world of mine lies enclosed within the world of Padma, and that again within the world of Vasiṣhṭha; and also that the Kalpas of one world are fractions of the Kshaṇas of another.* And all is the play of Consciousness."

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* Physical, composed of the physical elements.

† Celestial forms.

‡ A wandering ascetic.

"Yes, it is so," Sarasvatî said to the king, and added: "We would go now as we came. I came to thee at the request of Lîlâ."

Here Râma asked a question of Vasiṣhṭha: "From all this it would seem that the dream-world seen during sleep persists even after the sleeper has awakened!" And Vasiṣhṭha answered him: Yes, it should be so, for wherein is the difference between the waking world and the dream world? The mutual relations of the seer and the seen, and also of the seer and the other men and women, are the same in both. And this is what Sarasvatî said to the king. And Vidûratha begged of her that her compassion should not leave him profitless and that he too might go with them together with his young and childless wife and the minister.

Sarasvatî: "It shall be as thou wishest. Thou shalt go again to the Padma-world and animate again the corpse of Padma. But before this happens thou hast to die, warring against thy present enemy. The way is not the same for all."

And even as they were so talking there entered at one side hurried messengers reporting that the enemy had broken into the capital, and at another came the youthful queen of Vidûratha, full of tears and terror, trembling in every beautiful limb and saying that the antaḥpura† was also being attacked from behind.

Hearing these things the king arose in haste and said to the two Devîs: "With your leave I will now go out to do battle with the enemy. This is my wife. May she remain near to your holy feet." And saying this, the king went out of the palace with flaming eyes like those of an angered lion.

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* The ages of one are the moments of another.

† The inner, or women's, apartments.

CHAPTER X.

THE DEATH OF VIDÛRATHA. (*The story of Lîlâ continued*)

Lîlâ then noticed that the new-come queen was the very image of herself in outer appearance, and eagerly she turned to Sarasvatî and questioned: "How is this, O Devî? How is there this double of myself? How also are the ministers and many of the prominent citizens and warriors the same as in the Padma-world? How can these be in two places at the same time?"

Sarasvatî: "The consciousness—Gnyâpti—realises its own objects. Chiti* takes on the form of its objects even as Chitta† takes on the form of its objects. Dreams are the apt example. Thy husband has attained here in this world the objects bearing which in mind he died in the Padma-world. Dreams are very real to the dreamer. They are all unreal to him when he wakes. So may the waking world be real and unreal. Such is the law of Pratibhâ—Imagination—which is of the nature of the all-pervading Âtmâ. Whatever image arises as existent in the Vyoma‡ which constitutes the Âtmâ of the king, that image also arises as true in the Ambara (space outside). This is how this second Lîlâ appears by birth from reflection in the imagination (Pratibhâ). But soon thy husband Vidûratha shall abandon his present body and go back to his old Padma-form."

The new Lîlâ heard these words, and bending her head and folding her hands in soft entreaty, she spoke to Sarasvatî: "All my life have I worshipped the Goddess Sarasvatî with faith unswerving, and often she appears to me in dreams in the night. And as she is in my dreams such art thou in appearance now before me. I do believe thou art the same, and if thou wilt permit me I shall make now my long-deferred request."

Sarasvatî recalled to mind her long devotion, and said to her: "I am well pleased with thee; ask what thou wishest." And she asked: "Wherever my husband goes after abandoning his present body in battle, there may I too go in this same body of mine." And the Goddess said: "Yes."

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* The higher consciousness.

† The desire-mind.

‡ Literally atmosphere, but here the inner space which is fulness, sometimes called the Chidâkâsha in the heart.

The older Lîlâ heard, and with doubt-shaken mind she asked the Goddess: "They that are Satya-kâmas and Satya-Saṁkalpas like thee, to them all things are easy. Why then, O Goddess! didst not thou take me in my old body to the village of the Brâhmaṇa, or bring me hither?"

Sarasvatî replied: "Lîlâ of the bright complexion! I do not anything for anyone, in truth. It is the Jîva itself that procures all its desires. I, Gnyâptî, the Adhidevatâ, the ruling Goddess of consciousness, of Saṁvit, simply give voice to it.* The Chit Shakti† inheres in every Jîva as the power of that Jîva, and every Jîva secures its wishes by means of that Power. Nothing gives anything to a Jîva except the persistent effort of its own consciousness. Its own Chit becomes the God that brings fruition of the effort. Thou ever cravedst for Moksha in reality, and therefore have I taken thee through ways that will bring thee to that. Thou shalt learn more about this afterwards."

While the women were conversing thus, Vidûratha fought with Sindhû in the night. And sounds of murder and of rapine rose upon the air. Houses caught fire. Women and children with their hair and clothes aflame ran helpless in their agony. Warriors died by thousands. But ever the clash and clang of arm and armour continued, and the force of Vidûratha weakened. The two Lîlâs saw this, and asked Sarasvatî: "How is it, O Goddess! that even with thy favour our husband prevails not over his foe?"

And Sarasvatî answered: "Vidûratha and his rival Sindhû both have made worship of me. And the former ever carried wish for Moksha in his heart, and the latter wish for victory.‡ And whatsoever the worshipper of me, Gnyâptî, wishes of me, that only can I give to him."

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* [The Gods and Goddesses simply administer the law, bringing the man to the place where he meets the objects he desired. And so again below it is said that Sarasvatî can only give what is wished—not what is merely asked.]

† Thought-Force.

‡ [A significant statement, throwing light on the "troubles of the righteous." If a man profoundly desires spiritual evolution, he must accept that which brings it, and worldly success hinders rather than helps.]

And as they talked and the battle raged, the sun arose out of curiosity to see that sight. Bravely the king Vidûratha fought as a Kshattriya and a king should fight, and many times he worsted his opponent Sindhû. And after human weapons were exhausted, they fought with Astras* till both armies were destroyed. At the last, having consumed each other's war-cars with the Agnyastra,† they fought again with swords till the keen, straight edge of the sword was as the edge of a saw with the myriad dents of strokes of blade on blade. And in that combat Vidûratha fell covered with wounds, and as his men brought up another car and tried to take him away, Sindhû made another stroke which nearly severed his head from his body. And in that state they brought the dying king into his palace, and there, beholding him, the younger Lîlâ fell fainting upon the floor.

CHAPTER XI.

THE DEATH OF VIDÛRATHA

The cry went forth that the king had been slain by the enemy, and all was terror and disorder in the city. Plunder and violence and lawlessness reigned for a while supreme. But shortly was the victor-king installed as Ruler of the country and issued laws anew, and there was peace again.

Meanwhile Lîlâ saw her husband lying all unconscious: only a breath remained in him. She spoke to Sarasvatî: "Mother! my husband is about to leave this body."

Sarasvatî: "Yea, so it is! But dost thou realise that all this fearful battle, all this city, all this world, is a mere dream existing in the space within thy palace in the Padma-world; that all that Padma-world again occupies but a small portion of the space within that little village-home ensconced amongst the Vindhya hills and tenanted of old by the Brâhmaṇa Vasiṣhṭha and his wife? All these three worlds, with thee and me and this, are dreams. All is Illusion. Were there no Dreamer there would be no dreams. Only the Âtmâ is, and all this infinite display is Its vibrations. There are whole worlds hidden away in single atoms (Chid-aṇû); and there are atoms in these worlds and worlds again within these atoms, even as in the plantain-stem are folds in folds. Unto that one of all these endless worlds in which the corpse of Padma lies, the other Lîlâ has gone on already. She reached it even when she swooned away at sight of the blood-covered body of Vidûratha."

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* Celestial weapons.

† Fire-weapon—the "vril" of Bulwer Lytton.

Lîlâ: "Tell me, O Devî! how she has gone on and how the denizens of that world behold her."

Sarasvatî: "Listen, and I shall say. All this world and its occurrences are experienced as a dream by Padma in that world. And that other Lîlâ is his dream, as art thou too. Indeed we all are dreams unto each other. Only the Being of the Great consciousness (Mahâ-Chid-Gnyânam-Saṁsthitiḥ) gives being to us all. The reason of the consistency (Aika-matya, coincidence) of the thoughts of each and all is this: Each Jîva is the reflection of the Mahâ-Chit (the Great Consciousness), and the nature of that, which nature is the Great Destiny (the Mahâ-niyati), regulates and predestines all experiences of each and all, and thus all Jîvas perceive each other mutally reflected.*

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* [This passage should be read with the one in Chap. XII. on the awaking of Brahm: "And when It wakes again . . . sin and merit." The nature of things is due to the root-form assumed by the Divine Consciousness for a universe, and the similarity of the impressions of which Jîvas are conscious is due to the relations established between them, and to their identity of inner nature. As hydrogen and oxygen brought from any distance will, under certain given conditions, unite to form water, so will Jîvas encased in similar vehicles receive from a given object similar impressions. These root-forms are imposed on the universe, and Jîvas cannot get outside them, any more than they can escape from the Time and Space imposed on them as limitations of consciousness. In fact, in every Jîva the one Self is thinking, feeling, acting, under these limits laid down for that universe at its inception; because of this, and because all are encased in vehicles shaped according to the root-forms, and are subject to the ideas Time and Space, common ideas and common "sense" arise, causing an illusive feeling of reality. When the subject is studied on the mânasic plane it is noticeable that the forms created by different Jîvas of a common friend are by no means identical, although showing a broad similarity; each is an image, the reflection in mânasic matter of that friend, due to the modification of consciousness caused by that friend in the seer's mind, and a ray from the Jîva animates each. In this there is nothing new, no increase of illusion. On the contrary. In the physical life these forms equally exist, and each man's concept of his friend is to him his friend himself; but on the physical plane this multiplicity is hidden by another veil of illusion, due to the sense-relation between the two physical forms of the friends; when this extra veil is removed, the multiplicity becomes patent. The reason why the multiplicity of forms does not arise here is the stubbornness of physical matter. Long-continued and strong thought may, however, produce a form, perceptible by the physical senses, the "double" of the original and in outer appearance indistinguishable from

"And so this other Lîlâ has *thy* form because thy husband ever thought of thee, and she developed shape according to his thought. Then she worshipped me as thou hast done, and prayed not to be widowed any time. I granted her that prayer, and so she had to die before Vidûratha, and now she has passed on to the Padma-world, and there her form is even as it was here. After quitting this body she went forth into space, and there she met a virgin whom I sent to guide her, and who led her through the stretches of this Brahmâṇḍa, through its elemental shells, into that other Brahmâṇḍa, where the Padma-world is situate. There she saw her husband, believing she still retains the body she was wearing here: and Padma, too, reviving, beholds her, and she and they and all the retinue about the palace regard each other as before the death-swoon of King Padma."

Lîlâ: "Why did she not go on in this same body? Such was thy boon to her."

Sarasvatî: "Unenlightened beings may not go to Siddha-worlds in their own bodies, even as shadows may not go into the sunshine. Such are the laws fixed at the first creation, and they may not be transgressed. While the man believes, 'I am composed of earth and cannot fly in space,' truly he cannot do so. It is enough that she believes that she has retained her own old body: this is all that can be done by boon or curse."

him. The phenomenon is rare, for it needs concentrated thought, and, where it has occurred, that concentration (at the present stage of evolution) has been brought about by passion.

We may say that there is but one imagination, that of the Self, and each Jîva *is* as imagined by the Self (imagination=creation); then each Jîva, thus seen by the Self thinking as Jîvas, appears in manifold reflections, as many as the Jîvas with which he comes in contact, the variations being due to varieties in the mental media which reflect. Thus the moon is one, but may be reflected in the heaving sea, the quiet lake, the rushing torrent, the interstices of a weed-covered pond, a sheet of glass, a cup of ink, a piece of metal, a white wall, etc., etc. Each of these reflectors, if capable of thought, could only be conscious of the moon *as reflected in itself*; the reports would be very different, yet the moon is one.

Looked at thus, the somewhat mysterious statement of Sarasvatî in Chap. X.: "Whatever image arises as existent . . . from reflection in the imagination," becomes intelligible. There was one Jîva (called Lîlâ) using the vehicles created by the imagination of the Jîva called Padma in the astral, Vidûratha in the mânasic world; so the vehicles Padma and Vidûratha were created by the imagination of the Jîva called Lîlâ in both worlds; the relation between the Jîvas was enduring, the vehicles were merely the reflections in the outer space of the action in the consciousness of each due to that relation.

The worship of Sarasvatî by the "two" Lîlâs and the prayer uttered by each are interesting, as showing the identity of the Jîva manifested in both.]

CHAPTER XII.

DEATH. (*The Story of Lîlâ continued*)

Sarasvatî continued: "They that know what it is fit to know and also give themselves up to the highest Dharma, they only gain the Âtivâhika-worlds*, not others. The Âdhibhautika body, whose very nature is a false illusion—how may it endure in the true? The other Lîlâ knows not that which should be known, but only clings unto her highest duty, and therefore has she gone to her husband's imaginary city, in the manner in which she has gone there."

Lîlâ: "Aho! I understand this not. How came there to be a Law ruling the birth and disappearance of things and how again an utter absence of such Law! How come Svabhâvas—natures of things—to be so fixed? How is there Sattâ—existence—in any objects? Why is fire hot and earth inert and the snows cold? What is the being of Time and Space? Whence these perceptions of existence and non-existence, of grossness and of subtleness? How came some things to grow upwards and high while others remain dwarfed and supine?"

Sarasvatî: "During the reign of the great sleep of Mahâpralaya, Brahm alone remains as Endless Space and Peace Supreme. And when It wakes again at the end thereof in the form of Chit (consciousness), It thinks unto Itself, 'I am a speck of Light,' even as thou imaginest thyself of any form thou pleasest during dreams. That speck of Light again assumes unto Itself Extension, 'I am large.' That mass, false in reality, becomes the Brahmâṇḍa. Within that Brahmâṇḍa, Brahm thinks again: 'I am Brahmâ,' and Brahmâ forthwith becomes the Ruler of a vast mental empire which is this world. In that first creation, consciousness took many forms; and the root forms that consciousness assumed in that Beginning—they persist unchangeably throughout the Kalpa. That is the Destiny which is the Nature and the Law of Things, while that primal consciousness shall last. It makes what are our Space and Time and basic elements. It makes them what they are out of *Asat*.†

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* The worlds beyond, the higher worlds.

† Unreality.

That Destiny has also fixed the spans of human life, varying in various Yugas with variations in the grades of sin and merit."

Lîlâ: "Tell me more of Death, O Mother!"

Sarasvatî: "Three are the kinds of men at time of death: (*a*) the ignorant; (*b*) the man of practised Dhâraṇâ (concentration); and (*c*) the man of Yûkti (developed reason, or Yoga). The latter two, after abandoning the body, go as they please. The first suffers. Tied to desires and longings unsatisfied, his condition is truly pitiable. With intelligence unpurified by Shâstras,* or by association with the good, he burns internally with terror and confusion, even as one fallen into the fire. After passing through the pains of dissolution he has memory of the past, and experiencing the swoon of death he beholds himself in another body, in another world, with sky, and moon, and daylight; and then is called the Preta. Six degrees are there of the Pretas, with many further sub-divisions. The lowest, grossest, and most evil undergo a swoon, an imprisonment of consciousness as in the heart of a rock, for a whole Vatsara.† Others have pleasant times. And so each kind and grade of Preta has its own appropriate experience. And when their time is ripe, then on the shoulders of the wind and ether are they borne into the fruits and grains of cereals and plants, and thence into the hearts of men, and finally into the wombs of mothers, whence they take their birth again as human beings. And all this process is repeated many times, till all shall pass into the Final Peace, unswervingly in the vast course planned out at the beginning of the Sarga‡ by the first Prajâpati.§ In the meanwhile most Jîvas are self-centred so completely that they are oblivious of each other and feel not each other's common Jîvahood, even as men that dwell on the shores of the southern ocean know naught of the men that inhabit the shores of the northern, or as the toad that lives in the core of the mountain-stone knows naught of the frog that croaks in the stream of the valley."

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* Scriptures. † Year ‡ Manifestation. § Lord of creatures

CHAPTER XIII.

THE WORLD OF PADMA AGAIN. (*The Story of Lîlâ continued*)

Sarasvatî: "But see the king Vidûratha has almost passed away, and is even now entering again into the heart of the corpse of Padma lying on the flowers."

Lîlâ: "Devî! let us follow too by the same path by which he goes."

Sarasvatî: "He goes in the Chin-maya* form by the path laid out by his desire. Let it be as thou sayest; we too shall go by that same way. To counteract each other's wishes would surely loosen all the bonds of love."

And as they spoke thus to each other, the eyes of the king Vidûratha turned inwards; the lips grew dry and white; the whole frame took the colour of sere leaves, the breath came thin like the sound of the wings of the tiniest bees, the limbs grew motionless like carven stone, and all at once the Jîva quitted that body as birds quit falling trees, and soared into the skies. With their luminous vision the two, Sarasvatî and Lîlâ, saw the Jîva set itself upon the surface of a stream of air, and begin its long journey through the vast expanse of space. They followed after it as two young bees a streak of fragrance stolen by the wind. Shortly the consciousness of the Jîva awoke with the oblations offered by Vidûratha's relations, even as the sleeping scents of blooms awaken with the morning breezes; and imagining a body to itself it saw the messengers of Yama† leading it to his abode. Yama saw the new arrival and said: "No evil acts are his, but only good ones, and he has won the favour of Sarasvatî. He has to go again into the body of Padma. Let him go, therefore." And Yama's messengers permitted him to go; and he, followed by the two others, swept on again through various regions till they came to the world, the lands, the capital and the palace of King Padma, and entered it as minute currents of air enter a budded lotus.

There they saw, sitting beside the body of Padma and fanning it with a jewelled chamara,* the Lîlâ of the Vidûratha-world, beautiful as there, wearing the same bright dress and ornaments, pale with intentness on her husband's face, voiceless, resting her cheek on her left hand, like the new-risen moon held on the edge of a tiny silver cloud on a starless night in the early spring.

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* Astral body.

† Death.

They saw not the body which the enlightened Lîlâ left behind when starting on her journey to the other world, and on being questioned Sarasvatî said to Lîlâ: "These palace-maidens have been keeping watch over king Padma's body for a whole month now as they count their time, and thy old body fell lifeless after a fortnight. The ministers mourned over it, as for thy death, and gave it to the Sacred Fire, and did the last rites of the Vedas for it. Seeing thee again and the new Lîlâ they shall only think that thou hast come back from the other world by a great miracle and brought a fair companion with thee too. Their thought shall reach no further."

With this the two made themselves visible to the new Lîlâ. Startled from her reverie by that sudden light that filled the room, washing its walls with liquid gold and making it look as if hewn out of the moon, she saw the glorious forms and prostrated herself before them, and then explained that she had come on in advance of them after her temporary swoon, and had seen her husband sleeping after the fatigue of the battle and so had not awakened him.

Sarasvatî then permitted the Jîva of Vidûratha, whom she had detained for a while, to enter into the heart of Padma through the nostrils; and it entered there, carrying within it its hundred Vâsanâs,† even as the ocean carries in its deep heart its treasured gems. And therewith, like shrunken lotuses at the touch of the first rain-drops, the body of Padma revived, in the limbs flowed the sap of life again, and they shone forth with recovered softness and brilliance like new leaves under the breath of spring. He unclosed his eyes, beautiful and pure, with starry pupils; rose, towering like the Vindhya mountain; and sitting up in bed called "Who is there?" in tones sonorous as the distant thunder.

* Fan. † Impressions left on the mind.

The two Lîlâs advanced and bent before him. Seeing these two beautiful images of each other, the king was much astonished and enquired what had happed. The elder Lîlâ then explained: "I am thy elder queen, O husband! bound unto thee inseparably as word to meaning; and I have earned for thee thy second queen, this younger Lîlâ. And she that sits on the great throne of gold beside thy couch is the Goddess Sarasvatî, by whose favour we all meet again."

The king arose and bowed at the feet of the Goddess, and prayed: "O Goddess! give us wisdom and enlightenment." And Sarasvatî blessed them all and departed, saying: "Be ye happy."

And thereafter all was gladness and rejoicing throughout the kingdom, and people wondered and talked amongst themselves how the great love of the queen had brought back the king and her own Jîva from the other worlds. And the king and the two Lîlâs reigned wisely and well for eight myriads of years, and then all passed into the Peace of Videhamukti.*

A HINDU STUDENT.

ALTHOUGH the road which leadeth from us to the Friend be beset with dangers yet the journey will be easy if thou hast knowledge of the stages.—HAFIZ.

GRIEVE not if, when through love of the shrine thou settest thy foot in the desert, thou art wounded by the thorn.—HAFIZ.

IF I am a disciple of the ancient Mage be not wrath with me, O Shaikh! for thou only gavest me a promise, and he hath brought me the substance.—HAFIZ.

ALL deep things are song. . . . It seems somehow the very central essence of us—song; as if all the rest were but wrappages and hulls.—CARLYLE.

THE perfect sage in his relations with the external world injures nothing, neither does anything injure him. And only he who is thus exempt can be trusted to conform and adapt.—CHUANG TZU.

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* Liberation

SOME MISCONCEPTIONS ABOUT DEATH

(CONTINUED FROM p. 282)

It is indeed strange that this erroneous view of death as "the undiscovered country, from whose bourn no traveller returns" should be so widely spread and so firmly rooted among us. When we remember that, in every country of the world and at all periods of history of which we know anything, travellers have been constantly returning from that bourn, it becomes more and more difficult to account for this extraordinary popular delusion.

It is true that these remarkable misconceptions are to a large extent peculiar to ourselves, and constitute one of the products of that particular form of civilization of which we are wont to be so proud. Since Europe is the fatherland of all these later sub-races which dominate the earth by means of military power, by commercial prosperity, by scientific discovery and mechanical invention, it is perhaps not unnatural that Europe should come to regard itself as the world, and its opinions and doctrines as alone worthy of consideration. Yet it is nevertheless true that it is only a very small corner of the earth and that we are as yet but a very young race, possessing indeed the vigour of youth, but also much of its arrogance and many of its crudities. It is not infrequently our custom to seek to cover our own blank ignorance of certain subjects with the confident assertion that nothing ever has been or can be really known about them; and our treatment of this question of the life after death is one of the worst examples of this habit.

If popular theology had not most unhappily altogether lost sight of the cardinal doctrine of reincarnation, its views on this subject of death would naturally be entirely different. A man who realizes that he has died many times before regards the operation more philosophically than one who believes it to be an absolutely new experience fraught with all kinds of vague and awful possibilities. In this sense it is true that all travellers return from that bourn, though usually not until after a period of fifteen hundred years or so. But in quite another sense and after a much shorter interval travellers have constantly returned for various reasons, and have been called apparitions.

There was a time not many years ago when it was fashionable to ridicule anyone who had had the good fortune to meet face to face an inhabitant of the world usually unseen, and though such experiences were presumably no less common then than now, those who encountered them naturally kept them to themselves if they valued their reputation as sane members of a materialistic society. Within the last few years, however, a salutary change has come over public opinion in this respect. To sneer at psychic phenomena is now recognized as showing not intellectual vigour but ignorance and assumption. When there exists a Society for Psychical Research which numbers among its members well-known scientists like Sir William Crookes and Professor Oliver Lodge, and public men like Mr. Arthur Balfour, and when that Society issues huge volumes of learned reports upon such phenomena and considers them worthy of careful and prolonged investigation, it is no longer safe for anyone who wishes to be in the fashion to raise the silly and antiquated parrot cry of "superstition."

Impartial enquiry into the subject of apparitions shows us that from all countries of the world there come well-attested accounts of the occasional return of the dead. Such visitors have rarely given much information with regard to the world from which they came, though a good deal may be inferred from collation and comparison of the various stories. But at any rate the mere fact that man does survive the process called death is proved for any fair-minded investigator by these accounts alone.

Another way in which many travellers have returned is through the use of the means provided by modern Spiritualism. I am well aware that there has been much fraud and deception in this connection, but I also know from personal investigation that there is truth to be found along these lines by the patient and indefatigable seeker. Unless specially trained in the higher clairvoyance, however, the enquirer is very much at the mercy of various masquerading entities, and this line of research is surrounded by pitfalls into which the unwary may very readily stumble. I hope later to devote some pages to a careful analysis of some of the phenomena of Spiritualism, but for the present my point is that here is another source from which information as to the life after death is to be obtained by those who are willing to take some trouble in looking for it.

It may be said that any value which spiritualistic testimony may possess is largely discounted by the fact that it is not always consistent—that the accounts given by spirits at various times and places have differed considerably. This is quite true, and I am by no means suggesting that all spirit evidence is equally worthy of acceptance. But I do say that in very many cases the communicating entity is telling the truth as far as he knows it, and that the difference between the statements made by two such entities is often due to the fact that both of their views are partial, and not to any wilful deception practised by either of them.

For example, most of those who speak through mediums in this country describe the after-death state as a progressive life in a "summerland," which is in fact only a glorified reproduction of the earth, and so far as they give any religious teaching it is always a kind of Christianity-and-water—certainly wider and less rigid than the orthodox idea, though usually very much vaguer, but still distinctly Christian in tone. One gets so used to this that I remember it was quite a surprise to me when I attended my first *séance* in Ceylon to find that all the communicating entities were Buddhists, and that beyond the grave they also had found their religious preconceptions confirmed, exactly as had the members of various Christian sects over here. But differences such as these become easily comprehensible when we understand that after death, as before, like attracts like, and that people of the same race, religion or caste will keep together and apart from the rest of humanity in that world as in this.

While it is no doubt true that much information upon the subject of the states after death is to be obtained by collating the evidence given by various apparitions and through spiritualistic mediums, yet there is a far more definite and satisfactory method by means of which we may acquaint ourselves with every detail of the life of this other world—in so far, that is, as it is possible for us to comprehend it while still upon the physical plane. It is perfectly possible for man, while still what we call alive, to penetrate into this other world, to investigate it at his leisure, to communicate with its inhabitants and then to return into our present state of existence and describe what he has seen. How it happens that this is a possibility, I will now proceed to explain.

This physical body, with which we think ourselves so well acquainted, is not the only vehicle through which the soul of man can express itself, nor are its senses the only avenues through which information from the outer world can reach him. As S. Paul long ago remarked, "there is a natural body and there is a spiritual body"; and though, when he said that, he may not improbably have been referring to a portion of the constitution of man which we, as Theosophists, should place upon a level considerably higher than the astral, yet his words are very appropriate as describing this lower stage also. For it is true that every man has within himself a subtle body in addition to this physical one; indeed, a careful analysis shows that the soul possesses several vehicles, one within or behind the other, and that each of these has its own senses or methods of perception suitable to the plane of nature to which it corresponds.

The theory of the planes of nature will need no explanation for the theosophical student; but one who is approaching the teachings of the Wisdom-Religion for the first time must endeavour as a preliminary to its study to realize the existence within our solar system of a series of perfectly definite interpenetrating planes or worlds, each having its own matter of different degrees of density, the whole of this physical world which we ordinarily perceive being only one of these planes, and the lowest of them. It is certain that man contains within himself various grades of matter drawn respectively from each of the planes upon which his evolution is at present taking place; and just as the habitual activity of his physical senses enables him to receive impressions from the physical universe, so does the activity of his subtler senses, when they are once awakened, enable him to receive impressions from the worlds of subtle matter which surround him on all sides.

When at death the true Ego or soul of the man is finally disconnected from his physical body, he proceeds to adapt himself to his new conditions and learns to use the senses of that next vehicle of his, which we have called the astral body. This enables him to cognize that astral world which lies next above, or rather within, the physical, and is nearest to it in the density of its matter. In order, therefore, to see and share in this earlier part of the life beyond the tomb, all that is necessary for us is to learn how to use these astral senses during our earthly life.

The power of objective perception upon all the planes undoubtedly lies latent in every man, but for most of us it will be a matter of long and slow evolution before our consciousness can function in those higher vehicles. With regard to the astral body the matter is, however, somewhat different, for in the case of all the cultured people belonging to the more advanced races of the world, the consciousness is already perfectly capable not only of responding to all vibrations communicated to it through astral matter, but also of using its astral body definitely as a vehicle and instrument.

It is not only at death that the man separates himself from his physical vehicle and uses his astral body, for he passes through this experience every time that he sinks to sleep, although the link between the two remains unbroken, so that he can very readily be recalled to this plane. In fact, in all ordinary cases this withdrawal of the astral body is what constitutes the sleep of the physical; for naturally it is not the man himself who sleeps, but only his body. Such people as we have mentioned have at the present time their astral senses very fairly developed, so that, if they were sufficiently aroused to examine the realities which surround them during sleep, they would be able to observe them and learn much from them. But in the vast majority of cases they are not so aroused, and they spend most of their nights in a kind of brown study, pondering deeply over whatever thought may have been uppermost in their minds when they fell asleep. They have the astral faculties, but they scarcely use them; they are certainly awake on the astral plane, and yet they are not in the least awake *to* the plane, and are consequently conscious of their surroundings only very vaguely, if at all.

A man who is put under definite occult training is usually taught at an early period to shake off this habit of thought and learn to see the new and beautiful world around him, in order that he may be able intelligently to work in it. Even then it does not necessarily follow that he will be able to bring over into his waking consciousness any recollection of his astral experiences. This question of remembrance depends upon the power of carrying the consciousness through unbroken from one plane to the other—an achievement entirely unconnected with that other power to function freely upon the higher plane. But in course of evolution this also comes, and the man begins to be able to use his astral consciousness at the same time with the physical, so that he has the benefit of the use of the senses and powers belonging to it during waking life as well as when he is asleep. When he has arrived at this stage he is able continuously to perceive all around him those whom we call the dead, and so he can study at his leisure the conditions of their life. Thus he is in a position to supply any amount that may be desired of accurate and most detailed information as to this existence beyond the tomb; and it is from the accounts of such observers that we may obtain the fullest and most satisfactory ideas of that other world.

It is true that his observations afford direct proof to himself only; but even for others his statements are evidence as far as they go, and they have at least the value that they claim to be first-hand and based upon direct personal observation—a claim which has never been made by any of the modern teachers of western orthodoxy. When it is found that a number of such investigators are constantly in the habit of making separate investigations and then comparing notes, and that broadly they always agree on all points of importance, the evidence seems considerably strengthened. When it is further found that their investigations fully confirm and even in some cases explain the teaching given on these subjects in all the older religions of the world, it is evident that a very strong case is made out in their favour, and it would be foolish to refuse to allow them full weight in the discussion on such subjects. We see that the hypothesis which they present is the only one which satisfactorily includes and accounts for all the various kinds of psychic phenomena which are continually presenting themselves for our study; and as has already been shown, there is nothing in the older and truer doctrines of Christianity which in any way conflicts with this teaching.

Naturally, for those students of Theosophy who are constantly engaged in work upon the astral plane, its existence is as absolutely a matter of fact and of everyday experience as is that of the physical; and thus there are among us an ever increasing body of people for whom these things are no longer a matter of speculation, but of knowledge. The broad facts which they learn in this way have already been indicated and it will be seen that they are of the most encouraging character, for they show death as merely an incident in an immortal life—an incident in no way to be mourned or dreaded, but on the contrary to be accepted as a passage into a higher and truer existence.

When these preliminary misconceptions about death are removed, and the real facts with regard to it are made known, it is at once seen that the whole system of mourning with which it is surrounded is a mistake of the most flagrant kind. Not only are all the grotesque and ghastly paraphernalia of fashionable woe the concomitants of an absurd anachronism, an ignoble survival of mediæval superstition, but the exaggerated grief which they are so childishly supposed to typify is itself a fatal error, born of grossest ignorance and unbelief. A Christian who really believed that his beloved friend had entered into the joy of the direct presence of his Lord would be as little likely to celebrate such an event by wearing black clothes and crape or using black-edged notepaper as would the true Theosophist who knew that his dear one had passed to a higher and happier existence on the astral plane, and was well on his way towards the still more glorious life of the heaven-world.

Nor is this all. It is not only that the uncontrolled grief for the death of a friend is based upon a complete misapprehension, and so represents a vast accumulation of absolutely unnecessary suffering. The case is far more serious even than that; for these wild outbursts of sorrow, this long-continued and unappeasable lamentation, frequently produce a most painful effect upon the very departed friend for whom we feel so deep an affection. When he is sinking peacefully and naturally into the unconsciousness which precedes his awakening amid the glories of the heaven-world, he is too often aroused from his dreamy happiness into a vivid remembrance of the earth-life which he has lately left by the passionate sorrow and desires of his friends on earth, which awaken corresponding vibrations in his own desire-body, and so cause him acute discomfort and prolonged depression.

It must not for a moment be inferred from this that the occultist fails in sympathy towards those who have loved and (as they so mistakenly think) lost, or that his doctrine counsels forgetfulness of those who have passed on before us. But it does suggest that the remembrance should take a form which will be helpful and not harmful—that for selfish and unavailing regret should be substituted earnest and loving good wishes, such as were recommended earlier in this article.

Another very widely-spread idea in connection with death is that it is in itself necessarily painful, and much has been done to foster this by gruesome stories about death-struggles and death-rattles. It seems fairly certain that this tradition also may be included among our misconceptions, for these unpleasant symptoms are usually only final spasmodic movements of the physical body after the conscious Ego has already left it. In almost every case the actual passing-away appears to be perfectly painless, even where there has been long and terrible suffering in the illness which it terminates. The peaceful look which so often comes over the face after death is strong evidence in favour of this suggestion, which is also borne out by the direct testimony of most of those to whom the question has been put immediately after death, while its circumstances were still fresh in their memories.

There is one point upon which, perhaps, a word or two ought here to be said, lest in endeavouring to remove misconceptions we should ourselves be misconceived. Some people have been disposed to think that since death is but the entrance into a better life, and seems altogether so beautiful and desirable a thing, there is, therefore, no need for us ever to make any effort to avoid it, or to take any trouble to preserve mere physical life. Such an idea would be quite erroneous, and the instinct of self-preservation which we find implanted within us is a true and worthy one.

While it is perfectly true that in the case of everyone who has lived at all a good or useful life here, the astral existence will be a much happier and fuller one than this, it must be remembered that at present the physical plane is the principal theatre of our evolution, and that a great deal of very necessary progress can be made only under its somewhat gross and undesirable conditions. Each incarnation costs the Ego no inconsiderable trouble in its preparation, and in the wearisome period of early childhood during which he is gradually and with much effort gaining some control over his new vehicles. When, therefore, he has achieved his task and painfully grown for himself a series of comparatively suitable bodies, it is obviously alike his duty and his interest to make the most of them and to preserve them as carefully as possible. Assuredly he ought by no means to yield them up until karma compels him to do so, except at the bidding of some higher and overmastering duty from outside, such as that of the soldier to his country.

C. W. LEADBEATER.

(TO BE CONTINUED.)

WHAT we call retribution is the universal necessity by which the whole appears whenever a part appears.—EMERSON.

WHERE there is pain there too will be found the Healer.—HAFIZ.

IN the House of Love boast not of question and answer; for there every limb must be wholly eye and ear.—HAFIZ.

HE that is led in triumph may yet be greater than his conqueror.

SENECA.

THE PHILOSOPHY OF BRUNO

(CONCLUDED FROM p. 304)

LEAVING now the universal and coming to the individual, we find that Bruno had a very definite idea of the constitution of man, and considered him as essentially a spiritual being so far as the higher part of his nature is concerned. Students cannot fail to be struck with the close resemblance his teaching bears to the present-day presentment of Theosophy; the forms vary but the source of both is evidently the same. The following extracts are particularly interesting in this respect.

"The soul is in the body locally only as intrinsic form and extrinsic moulder. It is that which forms the members and shapes the material from within and from without. The body then is in the soul, the soul in the intellect, the intellect in God.

"The intellect either is God or is in God as says Plotinus. As in essence it is in God, which is its life, similarly by the intellectual operation and the will consequent upon such operation, it is related to its light and its beatific object."

"The soul is in the body as a pilot in the ship, and in so far as the pilot moves together with the ship he is part of it, but considered in his position as governor and mover is not part but the distinct and efficient cause. So the soul of the universe in so far as it animates and informs is an intrinsic and formal part of it, but in so far as it directs and governs, is not part, is not a principle but a cause."

"Intellect gives laws to sense and yet deprives it of food."

"Intellect is a pilgrim and stranger; sense is more domesticated and at home."

"Soul complains that intellect in seeking higher life is neglecting lower, and seeks to recall the thoughts to the care of the body."

"There is an intellect that gives being to everything, called by Pythagoras and Timæus 'giver of the form;' a soul and formal principle that makes and informs everything, called by some 'origin of the form;' one material of which is made and formed everything, called by all 'receptacle of the forms.'"

It is evident from the foregoing that Bruno recognises the complex nature of man, and this is made clearer in passages like the following, where references to the evolution of the soul and to reincarnation also occur.

"Sense rises to imagination, imagination to reason, reason to intellect, intellect to mind; then the whole soul is converted to God and inhabits the intelligible world, whence on the other hand it descends in an inverse manner to the world of feeling, through the intellect, reason, imagination, sense and vegetation."

"The Platonists say that the soul as to its superior part always consists of the intellect, in which it has more of understanding than of soul, seeing that it is called soul only in so far as it vivifies the body and sustains it."

Bruno speaks of "the order of diverse life which the soul takes in various bodies, as say expressly the Pythagoreans, Saduchini and others;" and of "the scale of human powers, which has as many degrees as that of nature, for man in all his powers shows all the varieties of being."

"Therefore from the attachments it may be known whether souls go high or low, or whether they come from above or below, whether they are going to be beasts or rising towards divinity, according to their specific being, as understood by the Pythagoreans, or according to the similitude of the affections only, as is commonly believed—it not being proper that the human soul should become the soul of a brute, as well said Plotinus and other Platonists."

"I have held and I hold that souls are immortal and that they are subsisting substances (that is, the intellectual souls), and that, speaking in a catholic manner, they do not pass from one body to another, but they go either to Paradise or to Purgatory or to Hell. Nevertheless in philosophy I have reasoned that the soul, subsisting without the body and non-existent in the body, may in the same way that it is in one body be in another, passing from one body into another, the which, if it be not true, at least appears to be the opinion of Pythagoras."

The grandeur and sublimity of the teachings of the Nolan philosopher are most vividly brought home to us in that wonderfully beautiful production entitled *Gli Eroici Furori.* The relationship between the soul of man and the soul of the universe is treated of, and the struggle of the former to once more reach its heavenly home is worthily presented in the following passages:

"There is no need to cast the eyes towards the heavens, to raise the hands, to direct our steps towards temples, or to intone to images, in order that our requests may be more favourably considered; but we should enter into our inner self, reflecting that God is nigh, with us and within us, more fully than the man himself can possibly be, for He is Soul of souls, Life of lives, and Essence of essences."

"He (man) will be present in the body in such a way that the better part of him will be absent, and he will, by an indissoluble bond, unite himself to divine things in such a manner that he will feel neither love nor hatred to mortal things; considering himself to be too great to be servant and slave of his body, which he ought not to regard otherwise than as a prison which restricts his liberty, a viscous substance that clogs his wings, a chain that fetters his hands, a log that holds fast his feet, or a veil that clouds his sight. But let him not be a slave, a captive, beslimed, enchained, idle, deaf and blind, for the body which he leaves cannot any more tyrannise over him; so that the spirit proportionally is placed above the body just as the corporeal and material world is subject to Divinity and to Nature. Thus he will become strong against ill-fortune, magnanimous when injured, and brave in poverty, persecution and tribulation.

"Such is the virtue of contemplation, as Iamblicus observes, that sometimes it happens, that not only the soul abstains from inferior acts, but it leaves the body completely. . . .

"To see Divinity is to be seen by it, as seeing the sun is concurrent with being seen by the sun. Equally to be heard by Divinity is just to listen to it, and to be favoured by it is the same as to offer to it; for from that one, the same and immovable, proceed thoughts—certain and uncertain; desires—ardent and satiated; and reasonings—learned and ignorant; according as worthily or unworthily the man presents them to himself by means of the intellect, desires and actions.

"The same pilot may be said to be the cause of the sinking or safety of the ship, according as he is present or absent from it: with this difference that whilst the pilot by his ignorance or skill loses or saves the ship, the Divine power which is all in all, neither gives nor takes away—it is the conversion or rejection of it by others that causes the difference in its effects."

"Our cognition will never be perfect in so far as understanding the highest object is concerned, but only so far as our intellect can understand it. Let it suffice that in this and other states there be present to him the divine beauty so far as the horizon of his vision extends."

"Let it suffice that all make the attempt, and that each does his utmost, for the heroic nature is better content to fail and fall nobly in a high undertaking where it displays the dignity of its spirit, than to be completely successful in an ignoble and low work; better a dignified and heroic death than an unworthy and vile triumph."

"The intellectual power is never content nor satisfied with comprehended truth, but ever proceeds onward to truths incomprehensible. So also we see that the will which follows the apprehension is never satisfied with finite things. Therefore the essence of the soul is not related to any other end than the font of its substance and being."

The next and last extract, from *De Causa Principio et Uno*, shows the firm and unshakable faith of Bruno, that the Power that is behind all things works always for progress and ultimate happiness.

"We ought not to fear that anything ceases to evolve, that anything is either destroyed or truly dies, or is diffused into the emptiness by which it is annihilated.

"Note the reason of the change of all things, by means of which change everything evil and everything good is brought out, whilst through the infinite field of nature, through the perpetual change, all substance yet remains one and the same. . .

"Wherefore shall we follow the true morality and the right path, we shall be magnanimous despisers of those things which childish thinkers esteem, and shall become truly greater than the gods which the blind crowd adores, because we shall become true contemplators of history, which is written in ourselves, and trained executors of the divine laws, which are hidden in the centre of our hearts. . . .

"This is that philosophy which opens out the senses, satisfies the spirit, enlarges the intellect, and converts man to the true bliss that he can have as man subsisting in this and similar bodies; for it frees him from solicitous care for pleasures and from blind sentiments of grief. . . .

"At first we are doubtful and perplexed, but as we consider more profoundly the nature and substance of that in which we exist unchanged, we shall find that there is no death either for us or any being; that nothing substantially decays, but that all things flowing through infinite space only change in appearance. And because all is subservient to the highest good, we ought not to believe or think otherwise than that as everything is from Good, so everything is good, makes for good and tends to good, that all is well, makes for well-being and tends to happiness."

There is no need for more than to point to the foregoing as a sufficient answer to all charges of atheism and materialism made against our noble philosopher, for it is evident that the mind and soul of Giordano Bruno had attained to such an height that it comprehended a universe, vaster, grander and more perfect than Rome ever dreamed of, and conceived of the existence of a God so infinite, all-sustaining, and yet all-present, that to feeble minds this all-existence appeared non-existence.

It was the privilege of Bruno to bear aloft the electric torch of truth into regions unknown to the many, and his fate to be judged by men who were content to search with tiny wax tapers among the dustheaps of the materialised conceptions of bigoted theologians.

W. H. THOMAS.

THEOSOPHICAL ACTIVITIES

Ceylon

THE number of boys and girls now being educated in schools estabblished under our auspices is 17,440, and this number is daily increasing. So far, with the generous help of foreign benefactors who sympathise with the condition of our people, and with the aid of small local contributions, we have been able to carry on our educational movement. Yet there is a wide area in far away localities where schools are greatly needed. A large sum of money, nearly Rs. 10,000, is required annually for the up-keep of our existing schools. It has been arranged to hold a Fancy Bazaar on the 29th of July next, in aid of our Educational Fund, and help for this is earnestly asked.—H. DIAS, Colombo.

Europe

MRS. BESANT's lectures on "The Emotions, their Place, Evolution, Culture and Use," have filled the Small Queen's Hall to overflowing, and many people have been unable to find room—a striking proof of the growing interest of the educated classes in theosophical teachings.

Weekly receptions have been given at the Society's Headquarters by Mrs. Besant and Mrs. Mead, and the Monday afternoons of the Countess Wachtmeister have also continued.

The Blavatsky Lodge had twice the great advantage of listening to its President. On May 24th Mrs. Besant addressed the members on the practical application of theosophical teachings, and on June 7th she spoke on the Spiritual Life, emphasising the fact that all seeming opposites worked really towards the one great end. On May 31st Miss Arundale read a very suggestive paper on "Free-Will and Karma," and the questions upon it showed the difficulties presented by this ever-interesting problem. Mr. Leadbeater's lecture on June 14th gave most useful hints on "Obstacles to Progress." Mr. Moore's lecture on June 21st was just too late for notice.

Too late also are the Paris Congress and the Convention of the French Section, but of these report shall be made next month. Mr. Chakravarti represents the Indian, and Mrs. Besant the European Section.

The members of the Dutch Section were very glad to have the opportunity of making personal acquaintance with our President-Founder, afforded by his arrival just in time for the reception held at the Amsterdam Headquarters on the eve of their fourth Annual Convention. At the business meeting on the morning of June 3rd, Colonel Olcott, acting as chairman, was able to enliven and benefit the proceedings by some useful and practical hints, drawn from his long experience. Mr. Fricke, the General Secretary, gave an excellent report of the last year's doings. The Section is steadily growing in size and importance, many public lectures have been given and several new centres of study and interest are forming both in Holland and in the Dutch Indies. The satisfactory increase in the expenditure, and the small balance retained, spoke well for the enlightened management of the Section.

The visits of older members from other countries were referred to with appreciation and with gratitude for the help given.

During the week spent by the President in Holland he was vigorously active, holding public meetings and attending receptions in Haarlem, the Hague and Rotterdam; the Amsterdam Lodge had the pleasure of hearing several lectures from him, notably one on "Masters of Wisdom."

Colonel Olcott reports well of the work in Scandinavia, where the movement is carried on by earnest and thoughtful men.

America

IN America the fourteenth Annual Convention of the American Section of the Theosophical Society opened at the Chicago Headquarters on Sunday, May 20th. It was called to order by the General Secretary, Mr. Fullerton, and Dr. Meddaugh, of Detroit, was elected temporary Chairman. While the Committee on credentials was preparing the report, letters and telegrams of greeting were read from the Hon. Otway Cuffe, General Secretary of the European Section, Mr. Walters, President of the Golden Gate Branch, and others. After the report of the Committee on Credentials was read and accepted, Mr. Davitt D. Chidester was elected permanent Chairman, and Miss Pauline G. Kelly, Secretary of the Convention. Mr. Chidester is widely known as one of the most earnest, generous and devoted members in the Section, and was most cordially welcomed to the Chair.

It was announced that Mr. Knothe, a delegate from New York, who had just returned from Europe, had been elected by the Dutch

Section to represent them at the American Convention. Mr. Knothe was invited to the platform and in a brief address gave a very interesting and encouraging account of the Dutch Section.

The General Secretary then read his Report, which, while it showed that there had not been as large an increase in new branches and new members as last year, indicated a most encouraging growth in the strength, harmony and activity of the Section. He referred to the coming year as one of special interest and importance on account of the expected visits of Colonel Olcott, Mr. Leadbeater, and others.

The election of officers for the ensuing year resulted in making Mr. Alexander Fullerton of New York, General Secretary and Treasurer, and Mr. R. A. Burnett of Chicago, Mr. F. E. Titus of Toronto, Mrs. Kate B. Davis of Minneapolis, Mr. W. F. Walters of San Francisco, and Mr. Fullerton, members of the Executive Committee.

After some discussion, the Convention voted to rescind the resolution passed last year authorising the organisation of a Board of Trustees to receive legacies and donations for the use and benefit of the Society, and a resolution was passed making the General Secretary, or a Trust Company, or both, trustees for this purpose. A committee of five, consisting of Judge Carolus of St. Joseph, Mo., Mr. Combs of Saginaw, Mich., Mr. Hess and Mr. Hall of Chicago, and Mr. Chidester, was appointed to prepare a suitable form of bequest under this last resolution and to take any further steps that may be necessary.

The Convention voted to increase the appropriation for the support of *The Theosophic Messenger* from $25 to $35 per month. An appropriation of $150 was also made for the purchase of sample copies of THE THEOSOPHICAL REVIEW to be sent to each new member received into the Society during the coming year.

Much interest was manifested in the Golden Chain work, and the need of song books and exercises for the use of Golden Chain Circles was earnestly set forth. Mrs. Davis stated that Mr. Walters had already made a collection of such material, which he intended to publish for the use of Golden Chain Circles. It was voted that the sum of $100 should be sent to Mr. Walters to defray the expenses of such publication, and every member was earnestly asked to aid in the collection of suitable material for this work.

Owing to the time consumed in transacting the business of the Convention, less than half-an-hour was left for the conference of lecturers and workers, before the Convention adjourned at 4.30 p.m., Monday. Therefore the National Committee invited the delegates present to an informal meeting at the Headquarters, Tuesday, at 10.30 a.m. This was attended by most of the delegates, and proved most interesting and helpful.

A reception to the General Secretary and the delegates was given at Headquarters on the evening of Saturday, May 19th. After a few words of welcome by the President of the Chicago Branch, Ransom H. Randall, and a brief address from the General Secretary, the visiting delegates were called upon one after another for three minute speeches. These proved most interesting and entertaining, and all were sorry (except possibly the visiting delegates), when the call to refreshments terminated this part of the evening's entertainment. It was the general opinion that this reception was one of the most animated and entertaining ever given by the Chicago Branch.

On the evening of Sunday, May 20th, a large and intelligent audience gathered in Kimball Hall to listen to "A Word from Pythagoras," by Mr. Fullerton. and to be instructed as to the "Mission of Theosophy," by Mrs. Davis. Both were listened to with marked attention and warmly applauded.

On the whole, the Convention was a most successful one, and indicated with unmistakable distinctness the growing power and influence of the Theosophical Society among the American people.

[The Secretary of the White Lotus Branch, Pierre, Dakota, asks us to correct the statement that appeared in the REVIEW of last February that the Branch was organised by Mrs. Brainard. We do so, but secretaries should remember that we are entirely dependent on our correspondents for the accuracy of the information sent. The above correction only reached us in June, after the REVIEW was printed.]

New Zealand

MRS. DRAFFIN has begun holding afternoon meetings for ladies in the lecture hall of the Auckland Branch, Mutual Life Buildings. They are to be held monthly, on the first Friday afternoon of the month; the first was held on May 4th, and was very successful and well-attended. Mrs. Draffin gave a short address, and questions and discussion followed, after which afternoon tea was served. The platform was nicely decorated with flowers. These meetings seem likely to become popular.

There is a good deal of enquiry going on in the Auckland suburb of Onehunga; the magazine is well subscribed for, and lectures are wanted. A member of the Auckland Branch will probably take up work there as soon as matters can be arranged. The Auckland Branch has for a time suspended the *Secret Doctrine* Class, and Mrs. Besant's *Ancient Wisdom* is now being studied.

The Wellington Branch held a very successful half-yearly meeting in the month of April.

The following lectures have been delivered in the Section: Mr. S. Stewart, in Auckland, read Professor J. MacKenzie's lecture on "Argentaurum, or the Alchemists Justified." It occupied two evenings and drew good audiences, the title being an attractive one in a gold-mining community. In Christchurch Mr. J. Rhodes lectured on "Practical Theosophy," and in Wellington Mrs. Richmond on "Reincarnation and Some Social Problems."

REVIEWS AND NOTICES

Avatâras. Four lectures by Annie Besant. (London: The Theosophical Publishing Society; 1900. Price 2*s*.)

At last we have before us what we may regard as one of Mrs. Besant's annual Christmas gifts to the Theosophical Society, and once more we have to acknowledge our indebtedness for a series of lectures brilliantly illuminative of a profoundly mystical subject.

Divine Incarnation—central teaching in the world-religions—bulks more largely in the Hindu than in any other faith, and from the great storehouse of Hindu scriptures our eloquent paṇḍit has brought forth pearl after pearl of great price, unfolding before our gaze treasures of spiritual truth long enwrapt in shroud of myth and legend, through which the unaided vision of the modern scholar attempts to penetrate in vain. Firmly as we may be convinced that profound evolutionary truths lie hidden beneath the luxuriant growth of tale and allegory, to disentangle the fact from the fiction—the meaning from the myth, the *real* on the physical plane from the *real* in those other regions of space from which, unquestionably, come many of the descriptions of cosmic events with which the Hindu scriptures deal—is task beyond the powers of the ordinary student. If we would take our bearings in the jungle, we must climb some forest tree and reach a level above the tangle of creepers; if we would know our way amid the tangle of the pre-historic past, we must climb the heights of consciousness where past and future may be more clearly seen. In this case some climbing has been done for us; our gratitude will best be measured by our willingness to tread the mazy path by the clue which the climber has given.

In her first lecture, Mrs. Besant has drawn attention to the more than ordinary difficulties which beset the study of so profound a subject, and reminded us that to the bar of reason every truth must come. "Every truth is only true to you as you see it, and as it illuminates the mind; and truth, however true, is not yet truth for you, unless your heart opens out to receive it, as the flower opens out its heart to receive the rays of the morning sun." Again, in the third lecture of the series, we are aptly and timely shown that the accounts in the Purâṇas—to which we must chiefly refer for any detailed relation of the stories of the Avatâras—were given by sages, who often described kosmic events as they were seen on higher planes, where "things look very different from what they look down here," where we have a reflection only of a part of the higher forms of existence. The visions of these added dimensions of space, described in terms of that space with which alone we are familiar, form an important element in the difficulty of realisation which the student should by no means overlook. The remembrance of this may tend to render intelligible much that would otherwise seem more or less incomprehensible to the western reader. In open-hearted willingness to understand must all such problems as those of Divine Incarnations be approached.

The subject is dealt with in four lectures, under the following heads: What is an Avatâra? The Source of and Need for Avatâras. Some Special Avatâras. Shrî Kṛishṇa. Where all is so profoundly interesting, it is difficult to indicate where the greater interest lies, but, if we are not mistaken, it is to that chapter dealing with the source of and need for Avatâras that students will most frequently and delightedly turn. It is here, in dealing with those fundamental questionings of the awakening soul, that our lecturer is at her best. The problem of evil is boldly tackled, and our friends who object to the doctrine of the relativity of good and evil, will find they have a hard nut to crack if they are to answer the train of reasoning which is so aptly illustrated by the imaginary capstan moved by sets of men pushing in opposite directions.

In answering the question as to the need for Avatâras, the course of the argument takes us back to the beginnings of a Universe—the fundamental limitations imposed on the Logos of a System Himself—and works up through three lines of thought, each contributing important share to the elucidation of the problem. Limited, as the majority of western thinkers are, to the conception of one Divine Incarnation only, the teaching of the repeated manifestation of the Divine Nature for the restoration of the balanced interworking of the primeval forces inherent in matter (the three guṇas) may seem profoundly strange, but surely this is but another of the universal truths which modern Christianity has merely lost sight of. One, at least, of the Christian fathers—the bishop-philosopher Synesius—maintains precisely similar doctrine in his *De Providentia*. "When, however, the whole order of things and the greatest things are corrupted, then it is necessary that the Gods should descend for the purpose of imparting the principle of another orderly distribution of things." 'Tis true that the pupil of Hypatia has been called more pagan philosopher than Christian bishop, and verily, this same treatise contains many other things that savour more of the occult schools than of Christianity according to Talmage or Spurgeon; but that is only another fraction added to the weight of evidence which is accumulating to show that early Christianity was closely linked to the Wisdom schools, which have ever and everywhere taught the same universal truths.

Needless to say that the book, which has been eagerly awaited, will be earnestly studied—the more earnestly the better; it has many helpful solutions to offer to the more thoughtful students, but its strongest, clearest, most universal message is embodied in the closing paragraph of that second chapter which we have already referred to as the finest in the book. No misunderstanding of the orator's intent is possible; there is no mistaking of the issue, there is no shirking of the responsibility driven home to all of us in the final words: "The will of Îshvara for you is evolution; these forces are made to help your evolution—*but only if you strive against them*. If you yield to them, then they carry you away. You do not then call out your own strength, but only strengthen them. Therefore, O Arjuna, stand up and fight."

A. B. C.

BORDERLAND À LA SCIENCE

The Unknown. By Camille Flammarion. (London and New York: Harper and Brothers. Price 7*s.* 6*d.*)

M. FLAMMARION's name will sufficiently recommend his book, but intending readers may like to have beforehand a digest of its contents. He says himself that the "work is an attempt to analyse scientifically subjects commonly held to have no connection with science. . . The framework of this book is essentially scientific."

It opens effectively, however, with a brief review of the greetings given by men of science in the past to newly discovered facts, not as blaming the men of science, but as suggesting pause before repeating the well-worn error in a fresh form. Under the heading "On Incredulity," we meet such pleasant stories as that of the introduction of the phonograph at the Académie des Sciences—M. Flammarion was present—when a member seized the introducer by the collar, declaring: "We are not to be made dupes of by a ventriloquist"! There follows this a chapter "On Credulity," in which instances are given of the opposite blunder, and in which, perhaps, M. Flammarion shows a slight tendency to fall over on the incredulity side of the narrow path. The next chapter presents one hundred and eighty cases of "telepathic communications" from the dying, for the most part consisting of visual or auditory impressions, "phantasms" rather than instances of telepathy. They form a most remarkable collection of verified cases, the more remarkable that, as pointed out in the following chapter, they were all made to persons who were wide awake. M. Flammarion justly remarks, with reference to the large number of such cases that have been reported—he himself has received eleven hundred—that "they are too numerous not to be based on something real."

"Hallucinations" occupy Chapter V., but are only briefly dealt with, chiefly, apparently, to guard against the idea that M. Flammarion does not take them into account. He, however, justly remarks that many so-called hallucinations are apparitions. Our author next lays down that action of one mind on another at a distance, without any visible means of communication, is possible, and proceeds to give many facts in support of his thesis. He concludes that telepathy should be considered by science as an incontestable fact, even though the nature of psychic force be as yet unknown. The following two chapters on dreams establish the fact that the mind of the dreamer can receive information of things at a distance, and Chapter IX. deals with dreams foreshewing the future, of which some very remarkable ones are given.

M. Flammarion concludes by declaring that the evidence he has published demands the attention of all lovers of truth, bearing as it does on the existence of the soul of man as an entity, independent of the body. "Positive observation proves the existence of a psychic world as real as the world known to our physical senses." His book will be most useful to those who are searching for facts whereby they can escape from materialism and make a physical basis for super-physical truths. A. B.

MAGAZINES AND PAMPHLETS

IN the May number of the *Theosophist*, Colonel Olcott details with much gusto the process of waking up the Japanese Buddhists. After giving the report of his speech to the assembled authorities—concluding with the threat that "unless they did form such a Joint Committee as he suggested, he would take the next steamer back to his place of departure"—he adds: "I am not sure but that these venerable Pontiffs, spiritual teachers of thirty-nine million Japanese and incumbents of about 70,000 temples, must have thought me as dictatorial a fellow as my countryman, Commodore Perry." He tells us after another similar incident: "The priests took it very good-naturedly, and in fact I always found them ready to laugh whenever a point was made against themselves; so sweet-tempered are they, they bore no malice when convinced of the friendliness and goodwill of their visitor." Mr. Samuel Stuart concludes his serious study of etheric waves, making the very pretty suggestion that the vibrations of the astral and physical plane may be related to each other as are those of what we call "complementary colours," and that the higher may call up those of the lower in a somewhat similar way. Ludwig Deinhard gives a sketch of the late Baron Karl du Prel, author of the well-known and valuable work *The Philosophy of Mysticism*. He seems to have been a loveable character, and to have passed from life as a true philosopher—not to say a true Theosophist. In his last work, *Death, Beyond, and the Life in the Beyond*, he thus speaks of what then lay close before him: "When we recover from this earthly life through the mercy of death, and awake in the Beyond, we shall say as Socrates to his friend Kriton, 'We owe a cock as an offering to Æsculapius.'" A quaint jest, "The Collapse of a Branch," is worth studying by Europeans as well as Hindus. Alex. Fullerton gives "A Word from Pythagoras"; "The Caste System in India," by S. C. Basu, and a scientific treatise under the title, "Unity in Diversity," by A. E. Webb, complete the more important contents of a good number.

From India the *Prasnottara* for April reaches us in a neat cover of spring green; emblematic, we presume, of the young hopes of the Central Hindu College, a report of whose progress is enclosed. From it we gather that the work is now at that stage so painfully known to all builders by subscription, when the builder's accounts are coming in heavily and the first "sprightly runnings" of the contribution list are running dry. As this coincides with the heavy expenditure of the removal of the Section Headquarters, it is hoped that all friends of India will give what assistance they can. The Questions involve the subject not long ago handled in *The Vâhan*—why the long process of evolution is needed; we shall be interested to see what the wisdom of the East has to say. "Renunciation" and "The Caste System" are continued, and the number concludes with notes of what are called talks to the Benares Branch by Mrs. Besant upon the emotions.

The Theosophic Gleaner for May contains a lecture by Mrs. Besant to the Bombay Branch, upon the Search for Happiness. After a paper entitled, "A Zoroastrian Prayer," the Editor mildly suggests to "his esteemed brother Mobedji," that it is just possible he may yet be a few incarnations short of the life in which he is to attain Nirvâna in one spring. Some interesting parallels between Christian and Buddhist teachings are taken from the *Open Court*.

Other Indian periodicals are: *Sanmârga Bodhinî; The Dawn*, which has a discussion upon "Human Responsibility," by A. Govinda Charlu, which, with the Editor's note, is worth study. The Editor says: "The teachings of the *Gîtâ* clearly show that the mere doer of good works is lower in the spiritual scale than, say, a fallen woman who whilst yielding to the temptations of her fallen nature, yet strenuously strives against them although falling every time she attempts to rise. We have said 'the *mere* doer of good works,' distinguishing him from one who while doing the good works, works also and *only* to please the Lord. *He* is 'rightly determined in his aim,' and is more highly placed than the sinning man who is too weak to help himself." *The Journal of the Mahâ Bodhi Society* has an interesting letter from a Japanese priest sent to look after the 10,000 of his countrymen in the San Francisco district. The *Siddhanta Deepika*, the Madras *Astrological Magazine*, and *The Indian Review* complete our list.

Le Lotus Bleu for May contains, in addition to translations from Mrs. Besant's *Theosophy and Modern Thought*, and C. W. Leadbeater's *Clairvoyance*, the continuation of Dr. Pascal's paper on "Ancient Sociology." We cannot refrain from extracting an anecdote given by Commandant Courmes, which well illustrates a good point of the French character, in that strong where we English are weak. He tells us that in 1882 a French cruiser visited Bombay, one of whose officers, Lieutenant de Maubeuge, called on Mme. Blavatsky with an introduction from him, and she invited him to drive with her the next day. On mentioning this at the Club great astonishment was expressed that he should have accepted such an invitation from one of whom nobody knew what she wanted in India or even if it were good she was doing. "You don't mean to say," replied M. de Maubeuge, "that you don't believe anyone can work disinterestedly—for the sole satisfaction of having done her duty? Well, I assure you that that is thoroughly understood in France, and best of all when it is to spread great ideas—to propagate what one believes to be the truth; I reckon her invitation an honour to me!" So he put on his best uniform for the occasion; and the ride out made a considerable sensation on the esplanade of the fort!

Teosofia for May is mainly occupied with the proceedings of Mrs. Annie Besant in Rome. Her *Problems of Sociology* and C. W. Leadbeater's *Clairvoyance* furnish the remainder of the number.

The Dutch *Theosophia* for May has for its chief contents the celebration of White Lotus Day by the Lodges, translations from H. P. B. and from Mr. Sinnett's *Esoteric Buddhism*, the continuation of the valuable translations from the Chinese furnished us by the learning of Br. J. van Manen, and C. W. Leadbeater's discourse on the Ancient Mysteries, given at the Amsterdam Lodge on 17th April last.

If the *Teosofisk Tidskrift* would follow our Dutch friends' example and send an English table of contents with their nicely got up Magazine, we could say more of it than that it contains translations of the usual character and original articles which we wish we could read.

The San Francisco *Theosophic Messenger* continues its highly practical National Committee Letters, and its reference and indexing work. Answers from the *Vâhan* fills up the remainder. By-the-bye, if those who reprint these answers would, in return, send us *questions* on the matters at the time most interesting in their respective circles, it would considerably add to their usefulness.

Philadelphia for March and April, amongst other interesting matters, has a curious study, founded on the case of Beethoven, of the question whether the highest musical inspirations do not absolutely *require* physical deafness in the recipient; to which "Lanu" replies by defining the "deafness" as not being physical, but the mental concentration which brings with it unconsciousness to all in the physical world. A translation of Dr. Pascal's scholarly article on Sensitiveness also adds interest to the number.

The contents of *The New Zealand Theosophical Magazine* for April and May, both original matter and extracts, are carefully selected and promise good circulation and long life—"which is a blessing I wish you all," as preachers used to say to their audience by way of dismissal.

Of other magazines we have to acknowledge *Modern Astrology* for June, in which the Editor, Mr. Alan Leo, in closing his seventh volume, speaks of "the peculiar attitude that we have maintained with regard to the science of Astrology. We have asserted that Astrology is an occult science; we have constantly held to the belief in the reincarnation of the soul, and endeavoured to lay stress upon the teaching that as we sow we must also reap." For an Astrology laid out on these lines every Theosophist must feel respect; and we shall await with much interest the series of papers upon the Occultism of Astrologic Study promised for the next volume. Also *The Lamp*, Toronto; *Star of the Magi*; *The Ideal Review*; *Mind*; *Notes and Queries*; *Light*; *Écho de l'Au-delà et d'Ici-bas*; *The Monthly Record*; *Humanity*; *Suggestive Therapeutics*; and *The Book Lover*. We have received an admirable little pamphlet, *Letter to a Friend in Sorrow*, by Julia H. W. Scott, and can heartily recommend it for wide circulation. It puts briefly, in most lucid language, "a picture of the soul's growth and activities in its round of evolution," and is a most useful summary.

We have received from Chicago three pamphlets by Alice B. Stockham, M.D., two of which seem to be the result of a hasty visit to India. We say "hasty," because many of the statements, while true of some people in some parts of India, are not true of most people in most parts of India, and yet are given as of universal application; while others are altogether wrong, such as the allegation that the "Râjputs or warriors," Vaishyas, Shûdras and Pariahs use for their morning meal the leavings of the meal taken on the preceding evening! Who gives to the confiding traveller, we wonder, these upside-down details of Hindu living. Still, Dr. Stockham has caught a few useful Indian ideas as to the relative importance of spirit and body. The third pamphlet is on "Parenthood," and is a plea for the recognition of its nobility and responsibility.

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ON THE WATCH-TOWER

The Cry for Vengeance

THE news from China touches all hearts to profoundest pity for the victims; the furious indignation that follows on the pity in most hearts against the slayers—who need pity so much more!—is likely once again to hurry Europe into deeds on which all righteous men will look back with shame—as they look back now on the ferocious cruelty that blew men from the guns under the idea that thus body and soul were thought to perish, and that made Hindus lick, ere their execution, the blood-stained floor of Cawnpur, in order that they might deem themselves doomed to sink polluted into hell. The deadly pitilessness that would stretch over the gulf of death to torture its victims is one to which Europeans are prone in dealing with eastern races; and the men who give to the most cold-blooded murderer of their own race and creed a priest to console him on the scaffold seek to add to the death-penalty inflicted on men of other races and religions the awful despair consequent on the idea that the soul is doomed to torment. In order that Christendom may not again be shamed by this great wickedness, all "men of good will" should do their utmost to discountenance and rebuke the savage suggestions already appearing in the European press, as to the vengeance to be wreaked on China.

* * *

The Sacredness of the Envoy

THAT the massacre of Ambassadors—whether of one or many—must be severely punished goes without saying. The sacredness of an envoy's person is exalted in the moral teachings of every nation, explicitly in eastern Scriptures as implicitly in western customs. The safety of the ambassador under all circumstances is a *sina quâ non* of peaceful intercourse between peoples. A nation cannot keep a standing army within another nation's borders in order to protect its representative. Over him must be thrown the shield of the comity of nations, and any weapon aimed at him must be broken into pieces. For the sake of the world's future the Pekin crime must be heavily punished; it is a crime against the common interests of humanity. That retribution should strike those responsible for it is as much the duty of the world's Rulers, as is the punishment of crime by its law within the borders of a single State. Whether the responsibility be on recognised Empress or on rebel Prince, no rank should shield the culprit. This said, there is another side of the question which should not be overlooked.

* * *

Europe's Nemesis

FOR years past China has been treated as though she only existed for the use and benefit of Europe. Trade has been forced on her by war; her ports have been stolen from her by threats; the policy of Europe to her has been that of the footpad. In dealing with China, one European nation after another has trampled on the law of nations, and, believing that she was too weak to resist, they have plundered her in the most shameful way. If Kiel were taken from Germany, Cherbourg from France, Brindisi from Italy, as Port Arthur and other ports have been taken from China, these nations would feel themselves fully justified in going to war to defend their violated soil. Yet when China declares war on Russia and invades Siberia, the news is called "incredible," "astounding." The astounding thing would be if she did *not* do it, the moment she felt strong enough to attack. The different countries have forced China to surrender to them parts of her empire, and have disputed with each other as to their several shares, and their "spheres of influence," as though China lay prostrate at their feet, a conquered land. They have treated China with contempt, and have overridden her on her own soil with the most high-handed insolence. And now they are as surprised and infuriated at the expression of her detestation, as a butcher would be if a sheep turned against him as he was drawing the knife across its throat.

* * *

"Foreign Devils"

It may be well to remember that the slow growth in China of the feeling of hatred to the foreigner has been nourished and strengthened by the aggressive action of Christian missionaries, attacking and defaming Chinese religions, the religions which, for thousands of years, have justified their teachings by the practice of those who believed in them. A Christian, Bishop Cranston, recently returned from China and speaking in a New York pulpit, said that civilised nations must rule China. "It is worth any cost in money, it is worth any cost in bloodshed, if we can make the Chinese true and intelligent Christians." The soothing effect of such statements, when read in China, may be imagined, and the hatred of the people to the missionary may be understood. So also the convert to Christianity is looked on as a traitor to his country, and an ever-present danger. Say the Boxers:

> Gods assist the Boxers,
> Because the foreign devils disturb the Middle Kingdom,
> Urging the people to join their religion,
> To turn their backs on heaven,
> Venerate not the Gods, and forget the Ancestors.

To the Chinese, missionaries are disturbers of the peace, underminers of morality, blasphemers, insultors of ancestors. And they are also the stormy petrels that herald invasion and slaughter.

* * *

In addition to the invasion of the missionaries, there is the forcing of trade. Now, wherever trade has gone in the East, the

Why should China be Westernised?

army of conquest has followed it. It is all very well for Europe to talk about her wish to trade: the East knows that conquest follows trade, and China does not wish to be a second India. She is shrewd, and is not deceived by the smooth phrases of Europe. She is content with her own civilisation, which she thinks far superior to the European. The few travellers who have penetrated into the interior of China bear out her opinion, for they are unanimous in describing its happiness, the hospitality and gentleness of its people, the sweetness of its family life, the graciousness of its manners. Why should the Chinese wish the Jagatnath car of western civilisation to crush out this peaceful and happy civilisation? They have seen the ruin of character contact has brought about on the coasts, and they do not wish this to spread inland. And when they found that Europe was resolved to force her way in, despite everything, all that was best in them rose up in silent stern resistance. They set to work to import arms, to drill, to organise, to prepare to defend their country and their civilisation from conquest and ruin. The late outrageous exactions have brought them to the point where war seems preferable to slow bleeding to death at the hands of the foreigners.

* * *

The Dragon Roused

THE enormous strength of China has been entirely left out of account in the arrogant demands of Europe for ports and "spheres." Because the Celestial was bland and silent, he was supposed to be cowed and submissive. That he might resent high-handed robbery did not enter into the plans of Europe, and that China was not an eel to be skinned but a dragon to be aroused was not suspected. Europe is the more furious, not only because of the unexpectedness of the resistance, but because she dimly feels that four hundred millions of people, fighting on their own soil and indifferent to death, are not foes easy to subdue. Were it not for the awful crime at Pekin—due to a rebellious mob, incited by ambitious and unscrupulous schemers, aiming at power—China's case at the bar of history would be crowned as righteous. Her first duty is to purge herself of all complicity in that crime, and then she can justly fight for the integrity of her empire and the independence of her throne. Successful resistance on the part of China will be far better for Europe than her failure. For China prostrate, as the booty of Europe, means a European war. Anyone who has seen a troop of vultures round a corpse can form a vivid image of the Powers over China slain.

⁂

Theosophists in Council

THE late meetings of the Theosophical Society in Paris and in London have been gatherings full of interest and significance. Theosophy has at last found firm standing-ground in France, and the large and closely attentive meetings held at the Congress show how widespread and how deep is the interest aroused. Equally encouraging were the smaller gatherings in the rooms of the Section, for here gathered the regular students, those who are pursuing true knowledge. The European Convention was noticeable for the large number of non-English delegates, and it was a pleasant thing to see representatives from the daughter Sections of Holland and France gathering round their parent. There are hopes that an Italian Section will soon be an established fact, the fourth fledgling to go out from the family nest. The question will soon come up whether the name "European" Section should not be dropped, as no longer representing the facts. Great Britain and Ireland can become a Section, now that the other countries are strong enough to run alone.

⁂

The President-Founder

ALL Theosophists the world over will rejoice to hear that the venerable President-Founder seems to have renewed his youth, and he is showing a vigour and a sustained energy that most of those young enough to be his sons cannot rival. He reached London at 7 p.m. on July 4th, and by 9.30 was at 43, Tavistock Square, at the reception given in his honour by Mr. and Mrs. Mead. He presided over the many meetings with his usual geniality and business capacity, and received everywhere the warmest of greetings. Many of his English friends and admirers will be glad to know that some small busts of the President have been received from Madras, and are on sale at the Theosophical Publishing Society's offices.

⁂

Exit Atom

AN atom of carbon has been from all eternity and will be to all eternity an atom of carbon, says Ludwig Büchner, in his famous *Force and Matter*. We learn from *La Nature* that M. Gustave Le Bon has been working for four years on what he calls "black light"—we wonder if he knows that "dark light" or "invisible light," is an ancient term among occultists. Among the very interesting discoveries he has made during his investigations is the fact that the so-called radiations of radio-active bodies—which cannot be polarised or refracted—are not etheric waves, but are probably emissions of matter resembling cathodic emanations. They traverse dense objects, affect sensitive plates, etc., and behave like electric currents. According to M. Le Bon they result from the disassociation, the breaking up, of chemical atoms, and these indefinitely minute particles represent "an ultimate form of matter entirely different from those hitherto revealed by chemistry." As such discoveries are made, scientists will begin to recognise gradations in density in the ether, and so another step will be taken towards the recovery of the old knowledge. Apart from this, Büchner's statement has long been disproved, not only by the famous experiments of Sir William Crookes, but also by the results of the employment of exceedingly low temperatures, under which the attributes of the chemical atom change in the most surprising way.

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Decadent Art

MR. SAMUEL SMITH, M.P., has published his speech in the House of Commons on "Plays and their Supervision," and the pamphlet should be given a wide circulation. He asserts that certain plays now before the London public are degrading and demoralising, supporting his position by quotations from the press, which certainly justify his strictures. There is a certain school among us, numbering men of intellect and power among its adherents, that deliberately seeks the indelicate, the unclean, the indecently suggestive, often the repulsive and the foul, and defends itself under the plea of "naturalism," arguing that art should represent nature as it is. Authors of this type write as though only that which is repulsive is natural; but the fragrance of the rose is as natural as the odours of the manure-heap, and if the latter be chosen as scent it is the taste which is to be blamed, not "nature." As a matter of fact, nature, left to herself, always covers up the repulsive; she hides filth under grass and flowers, covers harsh rocks with soft lichen-hues, and conceals the rotting tree-trunk under climbing ivy. Art should be the handmaid of beauty and purity, clothing noble ideals in gracious forms, in order that they may attract and inspire. When society flocks to see on the stage scenes, the only *raison d'être* of which is their suggestion of immorality, the dramatist corrupts his audience, poisoning their thoughts. The mighty power of art is a magician's wand, and ill is it with the nation when her artists use their magic to defile the imagination instead of to purify the heart. A great tragedy of human passion may teach most noble lessons, purifying "the imagination by pity and terror;" but these scenes of petty drawing-room intrigues, of the small vices of the idle and the frivolous, can only soil the minds of those attracted by them and disgust the pure and strong. Where art is decadent national life is decaying, and it is a sad fate for a man of intellect to be merely a landmark of decay, his genius showing the phosphorescence of putrefaction instead of the white light of noble thought.

⁂

Telepathy

A CURIOUS account comes from Morocco (*Daily Express*, July 18th) of a "Moorish seer," who informed the *Daily Express* correspondent of a number of facts that he claimed to know outside the ordinary methods of communication. Says the Moor:

"The British are more done than the others. The French are done, too. Do you know that they have taken their Consul away from Fez? (This is a fact, though not yet known in Europe. It occurred soon after the French grab at Igli.) This is because they are afraid. They know what is coming. You know my cousin in Fez killed an American protection man the other day? (A fact.) Have the N'zranis [Christians] dared to do anything because of that? No! They know. They don't think we Moors know; but we do, though."

"Well, what else?" I asked, interested now.

"The Spanish Mission has just left Marrakeesh for Tangier, by ship! A fact, as I found on my arrival here. But how my friend could possibly have ascertained it there in remote El Ksar, I cannot imagine.) That, too, is because the N'zranis fear. No mission has ever returned that way before. They dare not cross by land now."

"But, even so," I said; "troubles in Morocco are not going to wipe out all the Christians, you know, M'hamet."

"You are funny, you N'zranis," he said, with a sneer. "You believe no one's stories but your own, and you think no one knows anything except yourselves. Do you think we Moors are dead? Or is it that because we don't trouble ourselves with all your stupid telegraphs and smoke machines, you think we can't get news of the world? See here! In China, all your Bashadors (Ministers) and Mish'nries were killed the other day; every one of them."

"That's a guess," I said. "No one knows that yet."

[The horrible confirmation from Peking had not reached our correspondent in Tangier at time of writing.—Ed.]

"No one knows it, eh? That is your mistake; your N'zrani blindness. Every true Muslim knows it. Everyone knows it, except the N'zranis. They know so little, outside their machines."

"But how do you know it?"

"How do I know that the British have just been beaten again in South Africa, and two hundred prisoners taken? How do I know that new rifles to shoot ten times without loading are going all through Morocco now, and that our Customs people no longer try to stop it? Believers know much. There are many Believers in that China; many Sennussi men, too; as here, in El Ksar."

"But you have no telegraphs; how could you get the news from them?"

"B'ism Illah! We have our heads. There are ways; but they are ways that N'zranis cannot understand; and, not being their own stories, they don't believe in them."

I was a good deal astonished, on my arrival at Tangier, where we have the telegraph, to find a part of what this man had told me to be true. God send he may be wrong about Peking!

It seems quite possible that the Moor may have obtained his news by telepathic impressions; it is not the first time that the "uncivilised" have shown themselves able to do without instruments more than the "civilised" can do who are dependent on apparatus.

SPIRITUALITY AND PSYCHISM

A PAPER READ AT THE EUROPEAN CONVENTION T.S.

FEW things are more striking to those who visit different lands than the working and success of the Theosophical Society among people widely separated, not only in geographical position but in language, manners and customs. The earnestness with which pious souls in all parts of the world join hands in devoting themselves to its service and the cordial response its central ideas find in the hearts of people placed amidst outer surroundings so vastly varied, almost prove the cardinal theosophic teaching of the common origin of man. For these facts do lead one to the thought that underneath the variety of strata which constitute the outer forms in which men live and have their being, there is a deep and perennial spring, the waters of which permeate through all hearts and in all ages.

The spiritual truths of which the Theosophical Society is the latest exponent are as old as humanity itself and have their roots in the very centre of being, but they first blossom forth into concrete ideas that the intellect of man may handle, however imperfectly, in the genial soil and the spiritual atmosphere of the East. Hence it is that the East has ever been the fountain-head from which have flowed all the great religious systems of the world, and people in all ages have turned their faces to the East and its mysteries for the solution of the great problems of life and being. It is therefore only right and proper that the study of Oriental literature and religions should form an important part of the work of the Theosophical Society, for in them lie buried the sublime truths which modern Theosophy is attempting to bring back to life all over the world. Natural enough is it in me, then, to feel pride, as a Hindu, in the success of a movement that reflects glory on the wonderful legacy left us by our holy ancestors, and which we in our lethargy had allowed to rust away in comparative oblivion.

But apart from any feeling of personal gratification, I look upon the Theosophical Society as a direct link connecting the outer lifeless world of petty trivialities, magnified into serious undertakings by our short-sighted ignorance, with that beauteous world of Spirit wherein breathe life and joy eternal. It is a veritable life-boat to carry one, if devoted and resolute, across the high seas of materialism and delusion to the haven of rest and peace, and I often wonder that a great many more people do not enter this vessel of safety so close at hand. And yet there are many among us who know by actual experience what a comfort it is to have found a place of rest and security amidst the conflicting tenets of exoteric religions, the distracting doctrines of rival philosophical systems, and the harrowing worries of a soulless, colourless materialistic life. In the West, where the tide of materialism runs high and where the life of sense seems almost to have swallowed up the life of the Soul, the Theosophical Society is a blessing, the nature and extent of which will be better appreciated by the unborn generations who will enjoy the fruits of the unselfish labours of the present workers. But even in India, the home of spiritual aspirations, the one country in the world where for ages untold the spiritual fire has been kept aglow in spite of all outer changes which dimmed its brilliance indeed, but never succeeded in putting it out altogether; even in this sacred land the Theosophical Society has proved the salvation of the people. The difference that one notices in the national feeling of reverence for things spiritual during the last two decades is nothing short of a miracle. In spite of the light of sacred literature and holy traditions that might have proved a flaring beacon, my countrymen were slowly but surely drifting towards the rock of materialism, on which the wealth of their dearest and fondest spiritual possessions was going to be wrecked, until there appeared on the scene two remarkable figures that worked a miraculous change in the current of Indian national thought. One of these two striking individualities has cast off the body in which the world knew her, but has left enough of influence and power behind her to vivify the movement which was dearer to her than life itself. The other personality is happily still at the head of the movement, and to me it is a real pleasure to see the familiar figure of the veteran Colonel, who has done so much towards the uplifting of India, presiding over this assembly to-day. Many are the hearts that bless him for his noble work, and pray that he may live long to continue it.

What the Theosophical Society has done for India is marvellous, but its work in the West will prove even a greater wonder; and it is hoped that a day will come when it will bring the nations of the West to a keener perception of the reality of the spiritual world, in the light of which the glare of the material world will pale. The work will naturally be slower than in India, because in the latter case it consisted in merely directing the attention of the people to what was already familiar to them, although neglected, whereas in the West it means the instilling of unfamiliar truths into minds not fitted either by heredity or study to an easy recognition of spiritual verities. And precisely because the ground to be traversed by the western nations is comparatively new and untried, it behoves them to take each step with thought and care. It would show practical wisdom in them to profit by the long and accumulated experience of eastern nations that have been over the ground before, and are therefore familiar with the various precipices and pits where it is perilously easy to fall.

My decision to say a few words in this Convention has been greatly influenced by the hope of my being able to warn you against a danger that lies ahead, and which may be averted if its nature be thoroughly understood. In my travels in Europe and America I have been struck by the wide and deep interest that has been aroused of late in matters spiritual, but, like the thorn by the side of the rose, I have noticed lurking in the minds of people a great leaning towards the production and witnessing of psychical phenomena. This constant endeavour to bring about conditions that would favour startling results is the natural adjunct to the weakness in human nature that makes people grasp at fruits before they are ripe, and it seems to me to be peculiarly characteristic of the feverish rush of the present day civilisation that people should ever attempt to discover short cuts to distinction, without developing the patience to work steadily for the timely fruition of their efforts. It is not, therefore, to be wondered at that some, in their pursuit of the true goal, which is Divine, should be tempted away into the bye-paths of psychical rubbish.

We are all aware of the broad distinction between the spiritual and the astral planes, and it is hardly necessary to remind you that all the so-called "phenomena" pertain to the astral plane, bearing little affinity to the spiritual. It is true that the spiritual world is not easily comprehensible, and that its realities are difficult to grasp for minds accustomed to work in material grooves. It is also true that the astral plane being more closely allied to the physical, it is much easier for people to get into conscious touch with the details of this plane, and to translate them in terms of everyday experience on the physical plane. But those who have set before themselves the ideal of serving God and man by attaining purity and perfection, should not be allured by the false glamour of acquiring easily a few powers not possessed by their neighbours, so as to look big in their eyes, not to speak of the numberless unknown dangers that beset the path of one who strays into the mâyâvic regions of the astral plane without the guiding light of true spiritual insight. Truly such a person is like a frail boat cast on a stormy sea without mast or rudder.

I do not deny that these powers, like all others, may be, and are, used for the helping of man, but in order that they may be so used effectively, they must form corollaries to the powers of the soul, which are the ripe fruits of wisdom acquired by lives of self-sacrifice and purity. Hence it is that in India, the land replete with the experience of ages, all effort towards the acquirement of Siddhis, or psychic powers, is strongly discouraged. The possibility of the acquisition of certain abnormal powers by curious practices and by rule of thumb, so to say, has always been recognised—nay, there exist even to-day, men whose pride it is to have acquired these so-called miraculous powers, much to the wonder and awe of the ignorant masses. For human nature is much the same everywhere, and the craving for stray powers follows the genuine pursuit after spiritual knowledge as the shadow the sunshine, although it must be admitted that the pendulum of error never swung in India to the extent of confounding Palmistry with Yoga, as has been done in a notable instance in London. In spite of the manifold abuses of the term "Yoga," the main idea of its pertaining to the purification of the inner self and the controlling of the various activities of the mind has never been lost sight of. Leaving out of account the class of vagrant ascetics who inflict on themselves all manner of self-torture in the hope of being considered holy, it has ever been recognised that a true Yogî is one who has studied the inner laws of being and moulds his life according to the dictates of the God within, having acquired a perfect control over the various organs of sense, as also over what is called the Râja (King) of senses—the mind. For it is the mind of man that vitalises all the organs and regulates the formation of the personality, or the conscious self. Truly is it written in our sacred works that true Yoga consists in the controlling of the mind, for mind is the centre of thoughts, and thoughts are the forces that mould the inner structure of man, which will be saintly or vicious according as our thoughts are pure or unholy. And not only is the inner body so affected, but even the outer or the physical body bears impress of the thoughts that regulate the life of an individual. For who does not know the distinction between even the outer appearance of a holy man whose life is spent in serving his God and fellow-men, and the villain who lives by inflicting miseries on his brethren and wallows in self-indulgence. Nor is the effect of thought confined to one plane alone, for the various bodies which a man is likely to get in future incarnations will also be moulded by the thoughts which have dominated the present one. Those of us who are familiar with the theosophic teaching of the various bodies constituting a human being and the planes of matter corresponding to these bodies, will understand readily that thought, being a living force, must draw towards itself, in the building of the bodies, particles of matter that bear affinity to it in point of character, attracting at the same time similar elementals or nature-spirits that help on the grand work of the building up of man as a composite being. Nor must it be supposed that this powerful influence of thought is confined to the four principles of man that are, so to speak, directly subordinate to it, for it also spreads and colours the principles that overshadow it from above. It is a sacrificial fire, the smoke of which ascends on high and makes its obeisance to the God that is within us.

Let us, therefore, take heed how we dally with this all-powerful energy in our being, and let us never forget that in making our thoughts holy and unselfish, so as to bring our whole nature into obedience to the God within, lies the root of all true Yoga and all true religion. He—the Divinity in man—is ever present in the innermost depths of our hearts, and even in periods of blackest darkness and woe He forsaketh us not. It is we who, by starting discordant thought-vibrations, prevent His rapturous melodies being caught up in our nature. The flute of Shrî Kṛiṣhṇa is never silent, but its mellifluous strains find no responsive heart-strings to be awakened into divine music. What greater duty, what greater worship, then, than to direct our thoughts with steady and persistent effort towards the attunement of our conscious self with the "still small voice" that comes from within ? And it is evident that towards this end it is not necessary to make any frantic or quixotic efforts that would break one away from the ordinary life of the world. It is not only unnecessary, but positively harmful, that one should force a shadowy contact with the astral plane by silly efforts of crystal-gazing, table-tapping and the like ; for the astral plane is crowded with beings both beneficent and malevolent, and unless a person has succeeded in rendering his thoughts absolutely pure, and in moulding his outer life also on lines of stainless purity, he is likely to attract the demoniac elementals. And, lacking the wisdom that comes from inward growth, he would fall an easy victim to these powerful nature-forces with whom he unconsciously brought himself into dangerous relations. Nor is it at all necessary that one should fly from the ordinary pursuits of the outer life in which karma has placed one, and should betake oneself to the solitudes of a forest, for it is obvious that strength is gained by struggle, not by flight. Periods, or even lives, of rest and quiet in solitary retreats are indeed helpful towards the acquirement of a foretaste of the calm and joy that pervade the soul of a truly evolved human being, but it must be borne in mind that these recesses are meant to give one the strength to combat, and are not to be sought after for perpetual indulgence. The hero who would fain attain the greatest of all victories, the conquest of self, must take no thought of his own happiness, but should ever be ready to fight against the numberless trials and tribulations that beset one in the life of the world, and which go on thickening and multiplying as one gains in strength and determination to withstand and trample on them. And in the very thick of the fight he acquires strength to combat, patience to suffer, gentleness to forbear, calmness to remain unmoved, and above all, an ever-expanding and deepening love for his brethren. In the very depths of his heart he finds the woes of the world reflected, and in his attempts to help and comfort he loses sight of his own sufferings. Nay, he takes the stab of pain on his feeling heart, using it as a shield to screen his weaker and less-gifted brethren.

It is a destiny full of suffering, full of the intensest pain, but it is the only one worth aspiring for and living for, as it is the only one that leads to glory and to the feet of the Divine Master, whom only such are really fit to serve as would gladly bestow blessings out of the blood of their hearts. This is the path, steep and thorny, that is pointed out to you to follow. Let such as have the will and strength step in, for in the end they will find peace unutterable, joy divine, and the God of their worship in His splendour. It is steep enough to try the strength of the strongest and is yet not too steep for the weakest to draw out his strength in. For the difficulty is but proportionate to the strength and the opposing forces attack with redoubled energy only when strength has been gained by determined fight. The weakest amongst us might therefore take heart, for by a merciful dispensation of Providence trials are not numerous in the beginning, and what is more, after the very first steps have been taken, one begins to get glimpses of the Divine Light, faint and distant, it is true, but nevertheless so peace-giving and joy-inspiring that the neophyte mounts up step by step without losing heart for want of encouragement.

Perhaps I ought to add one word of consolation for those too whom the dream of abnormal powers persistently allures. All that the psychic sees and craves for—aye, much more—is revealed to the ken of the enlightened seer, not in the ignis-fatuus gleam that flits across the psychic's vision, but in the bright sunshine of calm and mature knowledge where every chance of a false step is eliminated, and the power to control all the tremendous forces at work in the astral plane has been gained. But in this path powers come not to satisfy idle curiosity or to serve the purpose of self-aggrandisement, but only for the helping of fellow-beings; and blessed is the person to whom such gifts are given without his craving for them, so that he may lay them as a sacrifice at the altar of the God within, his own eyes ever turned to the feet of the Lord, to serve whom forms the sole object and aspiration of his life. For such a one fall is impossible; for truly is it said in our scriptures: "Those who mount dizzy heights by austere practices, fancying themselves liberated but being really unenlightened because lacking in devotion to Thee, O lotus-eyed One! fall into a chasm, not having loved Thy feet. Never so, however, Thy own, O Mâdhava, stray away from the Path, being tied to Thee by bonds of affection; and guarded by Thee they walk fearlessly, their feet on the heads of all enemies."

GYANENDRANATH CHAKRAVARTI.

TO MY TEACHER

IF I should come at last to stand within
The Portals of the Temple; if my feet
Faint not nor falter, nor my heart entreat
The Silence for some echo of earth's din:
If, in the ways of sorrow and of sin,
It may be mine to turn the bitter, sweet;
Hearing through all things the Divine Heart beat
Knowing that good and evil are one kin!
Then—when at last I see the Radiance shine
From out that Holiest whence no soul returns,
I will be known in Presences Divine
By my great love whose very whiteness burns,
And when I fuse with the Immortal Flame
Even to the Heart of ALL will bear your name.

E. M. G.

APOLLONIUS OF TYANA, THE PHILOSOPHER AND REFORMER OF THE FIRST CENTURY*

(CONCLUDED FROM P. 440)

In spite of the artificial literary dress that is given to the longer discourses of Apollonius, they contain many noble thoughts, as we may see from the following quotations from the conversation of our philosopher with his friend Demetrius, who was endeavouring to dissuade him from braving Domitian at Rome.

The law, said Apollonius, obliges us to die for liberty, and nature ordains that we should die for our parents, our friends, or our children. All men are bound by these duties. But a higher duty is laid upon the sage; he must die for his principles and the truth he holds dearer than life. It is not the law that lays this choice upon him, it is not nature; it is the strength and courage of his own soul. Though fire or sword threaten him, it will not overcome his resolution or force from him the slightest falsehood; but he will guard the secrets of others' lives and all that has been entrusted to his honour as religiously as the secrets of initiation. And I know more than other men, for I know that of all that I know, I know some things for the good, some for the wise, some for myself, some for the Gods, but naught for tyrants.

Again, I think that a wise man does nothing alone or by himself; no thought of his so secret but that he has himself as witness to it. And whether the famous saying "know thyself" be from Apollo or from some sage who learnt to know himself and proclaimed it as a good for all, I think the wise man who knows himself and has his own spirit in constant comradeship, to fight at his right hand, will neither cringe at what the vulgar fear, nor dare to do what most men do without the slightest shame (vii. 15).

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* See the previous papers on the subject from February onwards.

In the above we have the true philosopher's contempt for death, and also the calm knowledge of the initiate, of the comforter and adviser of others to whom the secrets of their lives have been confessed, that no tortures can ever unseal his lips. Here, too, we have the full knowledge of what consciousness is, of the impossibility of hiding the smallest trace of evil in the inner world; and also the dazzling brilliancy of a higher ethic which makes the habitual conduct of the crowd appear surprising—the "that which they do not with shame."

From his Letters

Apollonius seems to have written many letters to emperors, kings, philosophers, communities and states, although he was by no means a "voluminous correspondent"; in fact, the style of his short notes is exceedingly concise, and they were composed, as Philostratus says, "after the manner of the Lacedæmonian scytale"* (iv. 27 and vii. 35).

It is evident that Philostratus had access to letters attributed to Apollonius, for he quotes a number of them,† and there seems no reason to doubt their authenticity. Whence he obtained them he does not inform us, unless it be that they were the collection made by Hadrian at Antium (viii. 20).

That the reader may be able to judge of the style of Apollonius we append one or two specimens of these letters, or rather notes, for they are too short to deserve the title of epistles. Here is one to the magistrates of Sparta:

"Apollonius to the Ephors greeting!

"It is possible for men not to make mistakes, but it requires noble men to acknowledge they have made them."

All of which Apollonius gets into just half as many words in Greek. Here, again, is an interchange of notes between the two greatest philosophers of the time, both of whom suffered imprisonment and were in constant danger of death.

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* This was a staff or baton, used as a cypher for writing dispatches. "A strip of leather was rolled slantwise round it, on which the dispatches were written lengthwise, so that when unrolled they were unintelligible; commanders abroad had a staff of like thickness, round which they rolled their papers, and so were able to read the dispatches." (Liddell and Scott's *Lexicon*, *sub voc.*) Hence scytale came to mean generally a Spartan dispatch, which was characteristically laconic in its brevity.

† See i. 7, 15, 24, 32; iii. 51; iv. 5, 22, 26, 27, 46; v. 2, 10, 39, 40, 41; vi. 18, 27, 29, 31, 33; viii. 7, 20, 27, 28.

"Apollonius to Musonius, the philosopher, greeting!

"I want to go to you, to share speech and roof with you, to be of some service to you. If you still believe that Hercules once rescued Theseus from Hades, write what you would have. Farewell!"

"Musonius to Apollonius, the philosopher, greeting!

"Good merit shall be stored for you for your good thoughts; what is in store for me is one who waits his trial and proves his innocence. Farewell."

"Apollonius to Musonius, greeting!

"Socrates refused to be got out of prison by his friends and went before the judges. He was put to death. Farewell."

"Musonius to Apollonius, the philosopher, greeting!

"Socrates was put to death because he made no preparation for his defence. I shall do so. Farewell!"

However, Musonius, the Stoic, was sent to penal servitude by Nero.

Here is a note to the Cynic Demetrius, another of our philosopher's most devoted friends.

"Apollonius, the philosopher, to Demetrius, the Dog,* greeting!

"I give thee to Titus, the emperor, to teach him the way of kingship, and do you in turn give me to speak him true; and be to him all things but anger. Farewell!"

In addition to the notes quoted in the text of Philostratus, there is a collection of ninety-five letters, mostly brief notes, the text of which is printed in most editions.† Nearly all the critics are of opinion that they are not genuine, but Jowett‡ and others think that some of them may very well be genuine.

Here is a specimen or two of these letters. Writing to Euphrates, his great enemy, that is to say the champion of pure rationalistic ethic against the science of sacred things, he says:

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* *I.e.*, Cynic.

† Chassang (*op. cit.*, pp. 395, *sqq.*) gives a French translation of them.

‡ Art. "Apollonius," Smith's *Dict. of Class. Biog.*

17. "The Persians call those who have the divine faculty (or are god-like) Magi. A Magus, then, is one who is a minister of the Gods, or one who has by nature the god-like faculty. You are no Magus but reject the Gods (*i.e.*, are an atheist)."

Again, in a letter addressed to Criton, we read:

23. "Pythagoras said that the most divine art was that of healing. And if the healing art is most divine, it must occupy itself with the soul as well as with the body; for no creature can be sound so long as the higher part in it is sickly."

Writing to the priests of Delphi against the practice of blood-sacrifice, he says:

27. "Heraclitus was a sage, but even he* never advised the people of Ephesus to wash out mud with mud."†

Again, to some who claimed to be his followers, those "who think themselves wise," he writes the reproof:

43. "If any say he is my disciple, then let him add he keeps himself apart out of the Baths, he slays no living thing, eats of no flesh, is free from envy, malice, hatred, calumny, and hostile feeling, but has his name inscribed among the race of those who've won their freedom."

Among these letters is found one of some length addressed to Valerius, probably P. Valerius Asiaticus, consul in A.D. 70. It is a wise letter of philosophic consolation to enable Valerius to bear the loss of his son, and runs as follows:

"There is no death of anyone, but only in appearance, even as there is no birth of any, save only in seeming. The change from being to becoming seems to be birth, and the change from becoming to being seems to be death, but in reality no one is ever born, nor does one ever die. It is simply a being visible and then invisible; the former through the density of matter, and the latter because of the subtlety of being—being which is ever the same, its only change being motion and rest. For being has this necessary peculiarity, that its change is brought about by nothing external to itself; but whole becomes parts and parts become whole in the oneness of the all. And if it be asked: What is this which sometimes is seen and sometimes not seen, now in the same, now in the different?—it might be answered: It is the way of everything here in the world below that when it is filled out with matter it is visible, owing to the resistance of its density, but is invisible, owing to its subtlety, when it is rid of matter, though matter still surround it and flow through it in that immensity of space which hems it in but knows no birth or death.

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* That is to say, a philosopher of 600 years ago.

† That is to expiate blood-guiltiness with blood-sacrifice.

"But why has this false notion [of birth and death] remained so long without a refutation? Some think that what has happened through them, they have themselves brought about. They are ignorant that the individual is brought to birth *through* parents, not by parents, just as a thing produced *through* the earth is not produced *from* it. The change which comes to the individual is nothing that is caused by his visible surroundings, but rather a change in the one thing which is in every individual.

"And what other name can we give to it but primal being? 'Tis it alone that acts and suffers, becoming all for all through all, eternal deity, deprived and wronged of its own self by names and forms. But this is a less serious thing than that a man should be bewailed, when he has passed from man to God by change of state and not by the destruction of his nature. The fact is that so far from mourning death you ought to honour it and reverence it. The best and fittest way for you to honour death is now to leave the one who's gone to God, and set to work to play the ruler over those left in your charge as you were wont to do. It would be a disgrace for such a man as you to owe your cure to time and not to reason, for time makes even common people cease from grief. The greatest thing is a strong rule, and of the greatest rulers he is best who first can rule himself. And how is it permissible to wish to change what has been brought to pass by will of God? If there's a law in things, and there *is* one, and it is God who has appointed it, the righteous man will have no wish to try to change good things, for such a wish is selfishness and counter to the law, but he will think that all that comes to pass is a good thing. On! heal yourself, give justice to the wretched and console them; so shall you dry your tears. You should not set your private woes above your public cares, but rather set your public cares before your private woes.

And see as well what consolation you already have! The nation sorrows with you for your son. Make some return to those who weep with you; and this you will more quickly do if you will cease from tears than if you still persist. Have you not friends? Why! you have yet another son. Have you not even still the one that's gone? You have!—will answer anyone who really thinks. For 'that which is' doth cease not—nay *is* just for the very fact that it will be for aye; or else the 'is not' is, and how could that be when 'the is' doth never cease to be?

"Again it will be said you fail in piety to God and are unjust. 'Tis true. You fail in piety to God, you fail in justice to your boy; nay more, you fail in piety to him as well. Would'st know what death is? Then make me dead and send me off to company with death, and if you will not change the dress you've put on it,[*] you will have straightway made me better than yourself."[†]

THE WRITINGS OF APOLLONIUS

But besides these letters Apollonius also wrote a number of treatises, of which, however, only one or two fragments have been preserved. These treatises are as follows:

a. The Mystic Rites or Concerning Sacrifices.[‡]—This treatise is mentioned by Philostratus (iii. 41; iv. 19), who tells us that it set down the proper method of sacrifice to every God, the proper hours of prayer and offering. It was in wide circulation, and Philostratus had come across copies of it in many temples and cities, and in the libraries of philosophers. Several fragments of it have been preserved,[§] the most important of which is to be found in Eusebius,[||] and is to this effect: "'Tis best to make no sacrifice to God at all, no lighting of a fire, no calling Him by any name that men employ for things of sense. For God is over all, the first; and only after Him do come the other Gods.

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[*] That is his idea of death.

[†] The last sentence is very obscure. The text reads: ἄνελέ μέ πέμψας μετὰ ταύτην την φωνήν, ἣν ἐὰν μὴ μεταμφιέσῃ, παραχρῆμα κρείττονά με σεαυτοῦ πεποίηκας.

[‡] The full title is given by Eudocia, *Ionia;* ed. Villoison (Venet.; 1781), p. 57.

[§] See Zeller, *Phil. d. Griech.*; v. 127.

[||] *Præparat. Evangel.*, iv. 12-13; ed. Dindorf (Leipzig 1867), i., 176, 177.

For He doth stand in need of naught e'en from the Gods, much less from us small men—naught that the earth brings forth, nor any life she nurseth, or even any thing the stainless air contains. The only fitting sacrifice to God is man's best reason, and not the word* that comes from out his mouth.

"We men should ask the best of beings through the best thing in us, for what is good—I mean by means of mind, for mind needs no material things to make its prayer. So then, to God, the mighty One, who's over all, no sacrifice should ever be lit up."

Noack† tells us that scholarship is convinced of the genuineness of this fragment. This book, as we have seen, was widely circulated and held in the highest respect, and it is said that its rules were engraved on brazen pillars at Byzantium.‡

b. *The Oracles or Concerning Divination*, 4 books. Philostratus (iii. 41) seems to think that the full title was *Divination of the Stars*, and says that it was based on what Apollonius had learned in India; but the *kind* of divination Apollonius wrote about was not the ordinary astrology, but something which Philostratus considers superior to ordinary human art in such matters. He had, however, never heard of anyone possessing a copy of this rare work.

c. *The Life of Pythagoras*. Porphyry refers to this work,§ and Iamblichus quotes a long passage from it.||

d. *The Will of Apollonius*, to which reference has already been made, in treating of the sources of Philostratus (i. 3). This was written in the Ionic dialect, and contained a summary of his doctrines.

A Hymn to Memory is also ascribed to him, and Eudocia speaks of many other (καὶ ἄλλα πολλά) works.

We have now indicated for the reader all the information which exists concerning our philosopher. Was Apollonius, then, a rogue, a trickster, a charlatan, a fanatic, a misguided enthu-

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* A play on the meanings of λόγος, which signifies both reason and word.

† *Psyche*, I. ii. 5.

‡ Noack, *ibid*.

§ See Noack, *Porphr. Vit. Pythag.*, p. 15.

|| Ed. Amstelod., 1707, cc. 254-264.

siast, or a philosopher, a true theosophist, a reformer, a conscious worker, a true initiate, one of the earth's great ones? This each must decide for himself, according to his knowledge or his ignorance.

I for my part bless his memory, and would gladly learn from him.

G. R. S. MEAD.

THE STATUE OF THE GOD

ONCE upon a time, as nursery tales begin, there stood in a great valley broadening to the sea a very great and populous city; around it were hills sliding greenly downwards towards the city suburbs; high on the hillsides were gorse and heather, golden and purple belled, where the wild bees droned all day in summer time. There, too, were red-boled singing pine trees that whispered of the secrets the wind blew to them from the sea, which stores secrets as the wild bees store honey, as the hearts of the aged memories of youth and love.

It matters nothing in what age nor in what country this city flourished; within it dwelt many people, both good and bad, wise and foolish, rich and poor; tragedies and comedies were played hourly in the lives within its boundaries, and the cry of the children, old and young, which never ceases, went up from it day and night. It was a civilised city, the chief in a land of great cities, a country of large possessions and much power. Chief of all buildings therein was a great temple dedicated to the service of a God, the Patron of the city and its people. There was a legend, nay, more than a legend, for it was an article of faith with all who thought rightly, that the God, by reason of His great compassion for the ignorance of the people, once took human shape and dwelt among them; ruling them, giving them wise laws, and bidding them, "Thus and thus shall ye believe."

Such legends, as we know, are found among many peoples of the earth to this day. There were no books in the city setting forth the words of the God, nor any picture whereby men might know in what guise He had appeared when He took human form; thus it befell that many painters and sculptors made pictures and statues representing Him as seemed good to their pious fancies; and many holy men diligently collected the traditions that had come down to them by word of mouth, and made of them a Law of the God. This law they taught the people, saying to them:

"These were the words which came to our fathers, and thus do we, their sons, expound them, that ye may know the mind of the God."

Nevertheless, after many ages had passed, for it was an ancient race, there were many schools and temples setting forth the Law and interpreting it in divers fashions. But all the people believed on the God, and the worshippers in each temple grieved very sadly because the worship offered in other temples was not so pleasing to Him as their own. Nevertheless, despite all differences of interpretation all the people acknowledged the same Law, and gave praise and thanks because their God had revealed Himself to but one nation, and that nation their own.

In the latter days of the city it became very rich and powerful, and men grew restless and weary by reason of the pressure of the life within them, and the fierce throbbing of the life without. Thus it came to pass that there rose up one by one those who said the laws were not made by the God, but by His priests; they whispered, and at last said loudly, that the teachings of their fathers were untrue, and even of a false morality and a narrow wisdom, so that they could not have been given by aught but a man. At last they questioned whether the God had ever come to the city at all. It is the tale of these days which I shall try to tell; or rather I shall tell the story of a man who lived in those times.

There was a priest who dwelt in the city then; he was the chief priest of the chief temple, a grave and learned man, versed in the writings of all whose opinions were as his own. He was a man of pure and simple life; he was of a high and delicate honour; also he hated sinners, save when they left their sins and humbled themselves in the temple wherein he ministered. Chiefest of all sinners he abhorred those who doubted of the wisdom of the law which the priests taught. Now this priest had a brother much younger than he, whom he reared very austerely, though in his heart he felt great love for him. This boy was a silent, thoughtful child, yet within him there was a hidden fire; it burst forth at times in fits of fierce anger, wilfulness and disobedience, or in wild mirth. Sometimes it leapt forth as passionate love, or as a strange mood of causeless gloom. As this child grew older he devoted himself fervently to the service of the God; his changeful temper became for awhile steadfast, and because he had in him a gift for such matters, he wrought carvings of much beauty to place before the altar. His brother, seeing this, was glad because one of his race was so devout and had so great a genius.

But when the boy was eighteen years old, and was soon to be wholly dedicated to the temple service, there beat in on his brain the throbbing life of the city, and there hissed into his ears the questioning and doubting of the men who, seeing the evil which was wrought in the city, and the denial of the God which spoke from the lives and deeds of those whose lips sang His praises, were driven in very despair to think that even though it might be true the God had once visited the city, He had long forgotten it, and its people. And the boy, because he was devout of nature, and also because he desired to be holy of life, was filled with agony by the doubting of his heart and the tempting of his fiery soul; so that at last he went weeping to the priest, his brother. The priest found it hard to credit the thing he heard; his emotions were keen and strong, but he knew them not by that name, because they were harsh rather than tender. Great was his wrath against that which was incomprehensible to him, bitter his contempt of sins which were not his, and of weaknesses which he knew not. So he called his own weaknesses by the names of strength and abhorrence of folly and evil; and his prejudices he called reason; and he dreamed not that he was at the mercy of these, even as the boy, his brother, was tossed by the passions of his more tender soul.

So when the lad laid before him the agony of his heart the priest bade him cry for pardon to the God he had blasphemed; he charged him to stifle his questionings rather than seek to answer them; he bade him seek peace and freedom from temptation by means of solitude, repression, silence, fasting and the scourge. And this counsel the boy followed, till his brain was maddened and his heart was sick; until the young strength of his body, his eager tender heart, his restless, questioning mind, and his artist's love of that which was beautiful and joyous, formed a great flood to sweep away the landmarks of his childhood; and mad because he doubted the very existence of the God, and frenzied by the cold silence which met the agony of his questioning, he sought his brother once more and raved madly of that which was in his heart. Then the priest cried out on his blasphemy, and the boy fled from the temple; he went with his brother's curse upon sin ringing in his ears, and flying into the city he led a wild and evil life, driven thereto, not by love of evil-doing, but by the restless energy and despair within him, which drove him like a leaf before a fierce, compelling wind.

One thing alone he kept holy, and guarded strictly; he wrought no evil by means of the genius which was in him; if he fashioned nothing which was high and great, he fashioned nothing which was foul and loathsome, and to the hurt of any man.

He lived carelessly and sinfully during four years, and then he fell ill. He was plunged into great poverty, for he had saved nothing of his earnings; so it came to pass that one, hearing of the sickness and want of a youth who gave promise of great genius, came to him, and bade that he should be moved to his house and there nursed and tended. This was done, and there the young man grew well again slowly, and marvelled at the high thoughts, noble words, and selfless toil of the man who had thus received him; so that one day, being greatly moved to wonder and admiration, he cried out:

"Ah, you! you indeed show forth the glory of the God; if all His worshippers were as you are, no man would pause to question the truth of what they taught. Their lives should be their scripture."

And his host answered him, smiling a little at his eager words:

"I do not believe in the worship of this, nor of any God. I live for and serve my fellow-men. I toil that right shall be established among our people unto all generations."

Then the young man was amazed; and as he watched this great and honourable man, who sought for no reward, not even in heaven, who sowed with never a hope of reaping, and laboured for those whom his eyes should never see, his own life was shamed into a greater righteousness, and the manliness and strength in him were roused and stung into life. He rose up and said:

"Even as you can live, O great and noble one, the servant of your country, and the slave of the high and drastic law of your own soul, even so can I. I, too, will crave no God to worship; I, too, will live even to the highest that I find within myself."

Speaking thus he changed his manner of life, and ruled it strictly, and wrought mightily at his art, until, the whole current of his being flowing thus in one channel, his name began to be honoured as that of a great artist, the greatest in the land. He and the great statesman and leader who had befriended him in his sickness and shame were now close friends, though fully ten years parted them in age. But souls are, and let us therefore rejoice, cast in different moulds; the high path trodden by the ruler seemed to be grey and colourless to the artist. The statesman toiled for the welfare of the human race, an impersonal abstraction; but the thoughts of the younger man turned longingly to the dream-God of his childhood; a God-Man to whom his heart clave lovingly. The vision of a God-like humanity which should be when he was dust had no power to stir nor draw him.

At last the longing of his heart inspired his thought and nerved his hand; he roused from its numbed trance of grief the long past worship of the boy, so that it might blend with, and make bright with the grace and fire of youth, the deep longing of the man for that which he believed to be a mere mirage; and thus he wrought, filled with the reverence felt by all devout unbelievers for the lovely ideal which he would gladly have given life and fame to prove a truth.

He wrought a statue to represent the human form of the God of that city; when it was finished, only the man himself, who knew how fair, how radiant had been the figure that lived in his imagination, looked on the statue with dull eyes, and was dissatisfied. Those who gazed on the work of the sculptor saw resting upon it the glimmer of a light, of which all that they held most dear in their dearest was the pallid reflection; so that no holy image had ever been seen which seemed to draw the worshipper so near to the worshipped. The people well-nigh offered worship to the man who had wrought this wonder; and the rulers said that it should stand in the chief temple. But the artist said no, this was his gift to the city, and it should stand in no temple, but on the summit of a great hill without the city walls. It should stand in a shrine, through the open windows of which the moonlight should glint, and the sunshine pour freely; through those windows the little birds should sing and fly at will, and the soft sea-breeze should sweep, bearing pine, and thyme, and gorse scents as incense, and breathing low in utter reverence of the God whose Image made the place so holy.

This was done; and many pious souls climbed the steep hill to pray in the shrine, so that fewer people than of old went to the great temple, which was frequented by the less devout, by the more idle who cared not to breast the steepness of the hill, by the children who were too young to climb, or by the aged who loved the familiar places where they had first been taught to pray. But the artist who had wrought the statue never worshipped in the shrine, for he said:

"It is only a fair fancy of my own, though to the simple people it speaks to them of the God."

The people of the city had quite forgotten the sins of the great sculptor's youth, for his life was now very sober; he was esteemed to be both wise and gentle, he was full of charity towards all men, and was sought eagerly by the greatest of the city, although his brother the priest held aloof. But the artist himself did not forget, and the sins of his past made and kept him humble, and though he was not one constantly to dwell upon remorseful thoughts, and indeed, thinking remorse to be oftentimes a harmful link to sin, he put it from him, yet nevertheless sometimes his sad soul would cry:

"If I had done otherwise! Ah! to have nothing to repent, nothing of which to feel sorry and ashamed."

But one day when these thoughts had pressed upon him hardly he roamed out on the hills and entered the Shrine where was his statue; and there he saw a man lying at the foot of the image, his face hidden.

The artist halted on the threshold and saw with surprise that he who lay there was one who was known to be a man of little honour and of sinful life, and the sculptor marvelled to see him lying there.

That night there came one who knocked upon the artist's door; when he opened it he saw the young man who had lain before the Shrine. And this man said:

"May I speak with you? May I come in? Few will open their doors to me now; to-morrow, it may be, none will do so. Will you?"

The artist answered: "Why not? I pray you to enter."

So the man entered, and sat down by the hearth. He was very pale, and his eyes were full of a great horror; he hid his face from the artist's eyes, and shivered, and did not speak. When the artist, speaking gently, asked him why he had sought him thus, the young man's mood seemed to change. His face grew set and hard in its pallor, though his lips trembled still. He rose up.

"I do not know why I came," he said. "I will go out again."

But the other held him, crying: "Nay, but you do know. It was for no little matter you sought me to-night. So your eyes tell me."

"If my eyes told you but half the truth," said the other bitterly, yet shuddering, "you would not hear the other half. You would strike me, you would cry shame on me, you would drive me from this place."

"If you thought that," said the artist gently, "you would not have come to me to-night."

Then the man who had sought him strove to thank him for his words, and failing, burst into tears; so the artist led him within and sought to comfort him. After a while his visitor told him that which was in his mind; for he, after much wrong-doing which had pressed but lightly on his conscience, had been guilty of a crime: a crime so evil in its treachery and cruelty, so far-reaching in its ill effects, that for the first time in his life the shock of horror and great shame had made the man pause and look into his soul, and trace the path he had lightly trodden unto this; and now, in bitterest contrition and grief, he confessed his sin, and prayed for counsel how he might, at any cost to himself, undo in part the wrong he had done. The artist grieved with his sorrow, and counselled to the best of such wisdom as was his, and strove to bear the burden of the sin with the man who had done so evilly. When the dawn came the young man left him; hope and sadness fought in his eyes, and on his white face was the gleam of the better things that should be. But as he went he said:

"I never thought I could have spoken of this thing to any man."

"Indeed," said the other, "I have been wondering why you came to me of all men; but I am very glad."

"There are three great men in our city," said the young man, blushing. "There is the priest who teaches in the temple, and there is the ruler who lives for the weal of the people, and there is the sculptor who showed men the features of the Divine. I said of the first: he is too holy; he will shudder at my sin, and curse me in the name of his God. And I said of the second: he is too strong and great to understand such weakness and wretchedness as mine; and he will be angry to think that I should so wrong any. But of you—will you be angry if I tell you why I came?"

"Surely not," said the other.

"I came because—forgive me—I said: he is wise and strong, and he is pure; but once he was not so wise, once he was not so strong, once he was not so pure, and so it may be he will remember his struggles and his follies, and he will understand and pity me. Are you angry?"

"No," said the sculptor slowly. "No. I understand. But—there in the Shrine? I saw you there. If the priest be too holy, is not He whom he serves more holy?"

"That is different."

"Wherein lies the difference?"

"There is all the difference," said the departing sinner, "that lies between one who is wise, loving and holy, and One who is wisdom, love, and holiness."

As he spake he went down the steps and passed into the city. The artist climbed to the roof and watched the dawn flush the sky and make it tenderly, ineffably rosy for love of the Light that was coming. From where the artist stood, he could see the roof of a little temple where the priest taught of a terrible and eternal doom for those who had sinned and did not believe in the God.

"Though this were true," murmured the artist, "to-day I should be glad; to-day I would not undo the past."

And from that hour, though memory still made and kept him humble, he never again cried in his heart: "If I had done otherwise," and the sinner loved him greatly, so that for very love of him he amended his ways.

It befell a year later that the artist grew ill; at first the illness seemed to be but slight, but after a while it became more serious, and soon it was known he was on his death bed. Now, oftentimes when a man so lies, his thoughts go back to his childhood; and the names of those he loved and has half forgotten in the press of life rise to his lips. But the artist, who was of a loving nature, had never at any time forgotten his stern brother; and now his heart turned to him with a great longing, for he said:

"I go into darkness; it may be there is no life beyond death; even if there be, I have denied my brother's God, so that his life and mine may be set far apart by reason of that denial, and my heart yearns toward him."

Therefore a youth who was his pupil, and in after days a very great sculptor, sought the priest and told him his brother's words. But the priest said:

"Tell him if he repents his blasphemy and believes in the

God, I will come quickly to him, and pardon and receive him again in His name; but otherwise I will not come."

The young man went away, and returned saying:

"He bids me say: Sorely do you tempt him to lie to you in this matter, for he loves you and longs to see you as the fevered long for cool water; nevertheless he desires to see you only as his brother whom he dearly loves, and not as a priest of the God in whom he does not believe."

The priest replied: "Save as the priest of the God I will not come. I should sin if I did so, and the people would deem that I held blasphemy to be of no account. Though the city honour my brother, I will not honour him. The thing he has done is doubly evil; for with his own profane thought he has fashioned a figure of the glory of the God, so that the people, leaving the temple, worship this infidel's mere dream. How should this man see a glory which is holden from the eyes of those who serve in the temples of this city? If any image of the God be raised let it be the work of His priests or of such as follow them. Which of us, think you, young man, is the more likely to see Him as He is? I, who serve before His altars, or my brother who denies Him?"

The young artist cried: "Sir, our legends say the God came on earth for love of men; and in truth I think the man who loves is more likely to see His glory than he who harshly judges his brother. But now, in very truth, I doubt whether any can wholly see it, for I think men's minds are as heavenly mirrors blurred by the damp mists of earth, and all catch broken gleams of light. He whose mind is least beset by these earthly vapours shall reflect most truly. But why do I talk? You visit the dying, reverend sir; visit this dying man!"

The priest replied: "This dying man I will not visit, save he confess his sin."

Thus speaking he mounted the steps of the altar and prayed long and earnestly that the artist might repent, for in his heart was stirring love for the child he had reared.

The next day the young artist came again, crying with tears in his eyes: "May the blessing of the God be on you, sir, because you came to him."

The priest answered: "I did not come."

The young man was amazed, saying: "You did not come? But he assures me you visited him by night and smiled and blessed him. I watched by him last night. To my shame I slept a little while, and when I woke from a fair dream, wherein I saw the work which I am trying to do made perfect, he told me you had departed."

"It was the weakness of his sickness," said the priest gravely and sadly. "I did not come."

He spent the night before the altar, praying for his brother; on the morrow he met in the court of the temple the sinner who had visited the artist to tell his crime. The priest frowned when he saw him, for his sin was notorious, and the city cried shame on him still, though he had amended his ways. The young man frowned too, for he was hot-tempered and proud, and easily moved to rebellion. Then he humbled himself for love of the dying sculptor, and drew near, saying: "I come to bear your brother's grateful thanks, sir, because you visited him again last night."

The priest started, exclaiming: "I did not visit him."

"I watched beside him last night," said the sinner, "and alas! I slept at my post. Yet, in a measure, I am glad, because I dreamed a wonderful dream. I beheld myself as in a mirror but fair and noble, pure and good; and at last, understanding that I saw what I might have been, I wept; even as I wept, in shame and bitterness, a word came to me in my dream: Thus in truth thou art; and thus, in truth, shalt thou know thyself to be in the time to come; whereat my tears became tears of gladness. I woke to find your brother's face shining with joy, and he said you had but then departed."

"I did not come," said the priest. "But—but do not tell him so."

And, much moved, he entered the temple, and all the day and all the night he wept and prayed before the altar; praying not that his brother might repent, but that he might himself be shown what he ought to do.

On the morrow when he left the temple, he was spent with strong emotion and the torment of restless thought. He went to his house and there he passed the day in reflection, thinking of his brother with much sadness, love, and tenderness. At sunset a message was brought to him from the sculptor's closest friend, the great ruler who had befriended him in his youthful days of evil doing.

Now the priest, when he heard the statesman was beneath his roof, went quickly to receive him, nevertheless he greeted him coldly. This man openly denied the God, and it was only because he stood so high among the rulers of the city that the priest consented to receive him. He bowed before him very coldly, and spoke sternly, saying:

"You honour my house with your presence. My time is scant; nevertheless some moments are at your service."

The statesman caught his hand, crying: "Let a common bond of affection and sorrow link us, sir; I thank you greatly for visiting your brother, who, I fear, cannot live to see another sunrise."

The priest, much moved, cried out: "I did not visit him; I have never visited him. Ah! Lord! what wouldst Thou have me do in this matter?"

"He says you visited and blessed him."

"He raves or dreams. I did not come. Did you—did any see me?"

"I did not see you. I was with him; but being very weary I slept some minutes, and was dreaming that I saw the fruitage of my work, the god-like race that shall be when I have passed into darkness. I saw him stand before me, the perfect man of the perfect humanity. I knew my work was not in vain. In great joy I woke, and your brother cried to me that you had but then left him."

"Herein lies some mystery," said the priest trembling. "Sir, I beseech you to believe I greatly love my brother. It is my conscience alone that holds me from him."

The statesman looked into the eyes of the priest and honoured that which he saw in them: an honest purpose struggling in bitter pain; a natural human longing doing battle with a false conception of duty, and being worsted in the fight. He bowed his head, saying:

"Conscience, sir, will draw a man down strange by-ways, and link him with strange comrades, but he who does not heed his conscience will wander farther afield, and into worse company. I bid you good-night, and I wish with all my heart your conscience would lead you this evening to your brother's door. Nevertheless, what must be, must."

Thus the statesman left him; and the priest, his heart torn with love for his brother, and awe and dread of some mystery hidden within this strange thrice-repeated delusion, and filled with fear lest he should sin and so injure his own soul, which he tended most carefully according to the light which was in him, paced his room and struggled with himself. He walked thus till it was nearly sunrise; at last the love of his heart, and his fear lest his brother should die that night, drove him to his house. The door to his surprise yielded to his touch, and he stole up the stair.

It seemed to him that from the sick man's room there glowed a great light, but when he reached it there was only the flicker of the fire, and the glimmer of a tiny silver lamp. An old woman was sleeping before the fire; she was an ancient nurse, who had reared both the priest and his brother. She smiled in her sleep, because she was dreaming of her young daughter, whom she dearly loved. The girl had passed from death to life when she was very young, and her mother mourned her, thinking she had passed from life to death. But now the aged woman smiled; for she saw the girl who was the light of her eyes, the dearest thing to her on earth or in heaven.

The priest entered the room, and his eager glance sought the bed where the dying man lay. Lo! the hand of the sculptor lay in another hand; a human form stood beside the bed, human eyes looked into his, and human lips blessed him and his work. The priest stood there as though stunned and unable to move, for it was the semblance of himself that soothed the dying man and answered the appeal of his heart. All the bitterness and sternness were gone; the worship that he had paid at the altar lit his face; all the love he felt for, but had never shown to, his brother softened his eyes. It was himself, with no power of mind or soul lost, but heightened and transmuted. It was himself, even as the sinner had said, "as he might have been." In that sight he knew himself as he was, and cast his pride in the dust and set his foot on it and crushed it. Even as he did so, he saw a change pass over this vision of himself. Was this figure the statue that the artist had fashioned? It was more like unto it than aught the priest had seen; but it transcended it even as the noonday glory of the summer sun transcends the glimmer of the glow-worm's light in the dust of the roadside, in the growing dusk of a perfumed June twilight.

The priest fell on his knees and veiled his face; but the dying man raised himself; a light—was it the dawn light?—shone on his white face; he cried with a voice that echoed through the room like the blast of the victors' trumpets on the battlements of a long beleagered city: "Mine was a true vision! He is; and I too may worship Him."

Even as he spoke the light faded, and he fell back on his bed, his arms extended cross-wise. Timidly the priest unveiled his face; the little room was dark, save for the flickering fire-light which quivered on the sculptor's face. The old woman was waking from her dream, and wiping the glad tears from her old eyes; but soon they filled with sadder drops, and she cried out that her master had died while she slept.

But the priest put to his lips the powerless hand of his brother, and walked homewards to the temple, understanding that each dreamer had beheld in the God the fruition and goal of his desire, and he rejoiced in great humility that to him as to his brother it had been given at last to see the vision with clear and waking eyes.

IVY HOOPER.

Do not esteem it a victory, my revered friend, to have poured scorn upon a religious practice or a belief that displeases you. For your confutation, however logical, does not prove *you* to be in the right. It is possible that both you and other people, amid so much that is false or only apparent, may fail to discern the truth which is *one* and secret. If anything is not red, it is not necessarily white; if a creature is not a horse, it need not be a man. If you follow my advice, this will be your line of action: to cease from reviling others, but to speak for the truth in such fashion that what you say can never be refuted.

Sixth letter of Dionysius the Areopagite to Sosipater. Quoted on p. 48,
Studies in John the Scot, ALICE GARDNER.

SOME MISCONCEPTIONS ABOUT DEATH

(CONTINUED FROM p. 463)

WE come now to a class of misconceptions about death which may reasonably be attributed specially to religion. They are due not in the least to Christianity proper, but to our absurd modern materialization of it. I have already referred to the crude doctrine of the instantaneous passage of the deceased into an eternal heaven or hell, which is held by some of the obscurer sects —an idea which has done a great deal of harm in various ways and from its obvious absurdity has caused a considerable amount of practical unbelief. It was so clearly impossible that such an arrangement could be a fair one that people who professed to accept it found one of two alternatives forced upon them. Either the whole thing became misty and meaningless, and men trusted in comfortless uncertainty to what they called uncovenanted mercies—which meant that they vaguely hoped that their deity might after all be kinder than their dogmas allowed; or else they adopted an unphilosophical theory of a sudden and complete change at the moment of death, whereby the departed immediately lost all his evil qualities and became an angel, and so was fit for heaven—or on the other hand (though of this usually little was said) he presumably dropped any fragments or reflections of good that may have clung about him, and blossomed forth into a full-grown demon.

It seems almost unnecessary to point out how foolish and erroneous such a doctrine is. Nature plays no conjuring tricks, and with her all progress is gradual; if the undesirable is to be eliminated, or the weak made strong, these processes must take place step by step, little by little—naturally (as we very truly put it) and by normal growth, not miraculously and by supernatural intervention. As a matter of fact we find that death makes absolutely no change whatever in the nature of a man; what he was the day before his death, that precisely and neither more nor less he is the day after his death. If he has been spiritually-minded, full of devotion, or of magnificent intellect during life, then he possesses all these characteristics after death also; if on the other hand he has been mean and narrow, full of base thoughts and sensual desire upon this plane, he loses none of these evil qualities in his passage through the portals of the grave. The fact is that death does not affect the real man in the slightest degree; the putting aside of the physical body no more alters his nature than does the removal of his overcoat. When a man realizes this he at once sees that death falls into line with all the other processes of nature of which we know anything; he feels that he need waste no time in expecting some miraculous metamorphosis, but that he has to build himself up slowly and steadily into that which he wishes to be, for he is working under an eternal and immutable law which, though on the one hand it gives nothing without effort, yet on the other hand never fails to reward effort with mathematical exactitude. He has brought his unseen world out of the imagined domain of caprice into the recognized realm of universal law, and thus he knows exactly upon what he has to rely.

Our religion has unwittingly done us another evil turn in attaching such exaggerated importance to the necessity of a special preparation for death. The Church, as ever, is wiser and more tolerant than the sects; she strongly recommends the administration of various sacraments when they can be had, but forbears to pass adverse judgment upon a man simply because he happens to die out of her reach. Many of the sects, however, make the man's eternal welfare depend absolutely upon the state of his mind at the moment of death; if he is "saved," or "in a state of grace" at that particular instant, he may be regarded as booked through for the Elysian Fields—if otherwise, the less said about his subsequent condition the better. This extraordinary theory of salvation by hysteria—salvation by feeling oneself "saved"—is perhaps one of the most astonishing aberrations of the human intellect, if indeed we can suppose intellect of any kind to be engaged in such a superstition at all.

This strange delusion is peculiarly cruel in its effects, for a man dies suddenly and away from home (as, for example, a soldier in battle) it is obviously impossible for his relatives to be certain of his state of mind at the moment of death, and thus much utterly unnecessary fear and anxiety is caused. As usual with popular superstitions, there is a tiny grain of truth at the bottom of this curious idea, but it is by no means large enough to bear the immense superstructure which has been erected upon it.

The only preparation for death which is of any real use or importance is a well-spent life. If a man has that behind him, it matters very little of what he happens to be thinking at the moment when a bullet strikes him; if he has not that to serve as a basis for his future, he cannot hope to change that future by a spasmodic death-bed repentance. Of course a man who has gone wrong must turn round and come back some time; and it the shock of impending death causes him to do that—well, that is so much the better. It will not alter the karma which he has to work out, but if in the next world he perseveres in his good resolutions, it will very decidedly alter the way in which he takes that karma, and will also affect the additions which he will make to his stock in the future.

It would not be correct to say that the last thought in the mind before death is absolutely unimportant; on the contrary, in the case of an undeveloped person it may assume considerable importance. It will be remembered that Theosophy attaches great weight to the last definite thought in a man's mind before he goes to sleep, because at our present state of evolution we often spend almost or even quite the entire night in revolving and considering it. Naturally with a person who was fully awakened to the astral plane this would matter less, as he would have the power of turning readily from one thought to another, and so could leave at will the subject which he was examining when he fell asleep. The general trend of his thought would be the important thing in his case, for, equally during the day and during the night, his mind would be likely to move in its accustomed fashion.

Just so, in the case of ordinarily evolved people, it would be the general tone of the mind during earth life that would give the key to its probable working during astral life, and the particular idea which occupied it at the moment of transition from one state to the other would not matter much. But with some quite undeveloped Ego, whose astral consciousness was still very vague and inchoate, the importance of that last thought might be very much greater, as his mind would probably be occupied with it for a long time, and it would change only very gradually. Thus it would to some extent set the keynote to which a good deal of his astral life might be tuned, and so it would certainly be worth while taking some trouble to see that it was a good one.

No one, however, need ever have the slightest doubt or hesitation with regard to the fate of the man who dies unselfishly at the call of duty. His future, like that of every one else, will depend upon his life, and not upon his death; yet that death cannot but be a very potent factor in his evolution. The very fact that he has developed sufficient heroism to die for what is to him an abstract idea means very great advancement from his previous position. Whether the cause in which he is fighting be in the abstract right or wrong, simply does not affect the case; he thinks it to be right, to him it is the call of duty, the voice of his country, and he is willing to cast aside all selfish considerations, and obey it even in the face of certain death. Observe that it is in the last degree unlikely that the type of man from whom our private soldier is drawn would in his ordinary home life have any opportunity of developing such magnificent courage and resolution as he gains on the battle-field, and you will begin to see that, in spite of its horrors, war may nevertheless be a potent factor in evolution at a certain level. This, again, is the grain of truth at the back of the idea which possesses the Mohammedan fanatic, that the man who dies fighting for the faith goes straight to a very good life in the next world.

Nevertheless, though in certain cases death on the battle-field may do more for a man's evolution than continued life would, there is reason in a general way in the prayer of the Church, "From sudden death, good Lord, deliver us." When a man lives out his life to old age most of his lower desires are naturally worn out and cast aside even before he leaves this physical plane, and there is consequently so much the less to be done in the astral life. A long illness often produces much the same effect, but the man who dies suddenly in the full flush of youth finds himself in very different case. In him the desires are strong and active, and, therefore, other things being equal, he is likely to have a much longer astral life. At the same time, if he learns to use that life well, it may be productive of much more good karma than he would have been able to make in the same time on the physical plane, so that there are always two sides of the account to take into consideration.

In some cases the man who is suddenly thrown out of physical life on to the astral plane remains for a long time unconscious, in a sleep filled with rosy dreams, as it was expressed in one of the early teachings given to us. In other cases he is conscious immediately and continuously, and it is not always easy to follow the working of the laws according to which these variations take place. As a general rule it may be said that his state depends largely upon the direction in which his consciousness has been used to working. Most young men, for example, would have in their astral bodies a good deal of the lowest matter of the plane, yet if they had learnt in good time to keep in check sensual desire of various kinds, their consciousness would not be in the habit of functioning through such matter. In the re-arranged astral body that matter would be outside, and would therefore be the only channel open to external impressions. The man, however, not being used to receiving this order of vibrations, could not suddenly develope the faculty, and would therefore be happily unconscious of all the unpleasantnesses of that lowest sub-plane.

Another compensation which comes to the victim of sudden death, either in battle or by accident, is the special ministration always accorded to such cases by the band of invisible helpers. It is stated that such work was in earlier periods attended to exclusively by a high class of non-human entities; but for some time past those human beings who are able to function consciously upon the astral plane have been privileged to render assistance in this labour of love. Such help is more especially needed in the case of these victims of sudden death, not only because they have so much stronger an astral body to manage, but also because in many cases they are naturally very much startled and even sometimes very seriously alarmed. The business of the helper is therefore to reassure and console them and to explain to them as far as is possible the condition in which they find themselves and the course of action which is most desirable for them. All experience of these higher planes shows us that in all possible cases we may depend upon finding that the scheme of Nature provides as fully as may be for all contingencies, so that in spite of the difficulties which seem to us to be so constantly arising in the path of our progress, the real fact is that everything is arranged to help us and not to hinder us, and that the great laws are intended to facilitate our advance and not to delay it. Whenever hindrance arises it is invariably the result of man's interference with, or misconception of, the divine scheme; and when we once get behind the temporary confusion of these lower planes we realize the truth of the old saying, that all things work together for good for them that love Him.

C. W. LEADBEATER.

(TO BE CONTINUED.)

THE LIFE IN DEATH

STILL and unruffled, passionless, alone,
Scarred by the torment of too ardent fires,
Spent by consuming of intense desires,
Waits the pale moon, her life's fierce drama done.
What though the joy from every pulse be gone?
What though no ardour thrills, no pang inspires?
How shall she care, who, as her life retires,
Flooding her being feels a mightier One!
Sun of my soul! my life of self is wrecked,
Finished, out-flamed, importunate of *thee*,
Fit in its calcined ashes to reflect
Through the world's night *thy* great effulgency!
So in whatever darkness of my sight
Turnèd to thee, I will show forth thy light!

E. M. G.

THE INTERMEDIATE PASSAGE

THE position of an ordinary Christian, such as the majority we see around us, is simple enough. He has a system of faith which, whilst not explaining at all how he comes into the world, and making but very slight attempt at defining for what purpose he remains in it, nevertheless has for him the highly satisfactory assurance that after death he will be "saved" from the everlasting torment reserved for the majority of mankind (why, or by whom, he is satisfied to remain practically ignorant), and will be happy ever after. His religion does not require him to make any effort to understand the why and wherefore of the world in which he lives. He is "not of the world," nor is his Master's "kingdom" of the world. To him "the world lieth in wickedness;" and his only claim for "salvation" is that he has "come out of it, lest he should be partaker of its plagues."

He has not thought out this system for himself—God forbid! the attempt would be a presumption—"prying into the secrets of the Almighty." He has learnt it from his parents and teachers; his companions reflect it on him—else they would cease to be his companions; and the "Gospel" takes its unquestioned place as a fixture in his mind along with the British Constitution and the British policeman. Now for a soul not yet developed up to the point where it is *called* to break from the general mass of mankind into a separate and individual path of its own, this condition of mind, however narrow and limited it may be, has at least this advantage, that it is fairly complete in itself, and leaves very little hold for any temptation to premature intellectual growth. And the profoundly unreasonable prominence given in it to the *next* world, to the almost entire neglect of the one in which we are actually living, may suggest the explanation of the undoubted fact that if such a person's embryo mind *should* be stirred to action it will more probably be by something like Spiritualism than by Theosophy. For the essence of Theosophy is the wise use of our present life, which we hold to furnish the only possibility of a better life in the future—as the vulgar Christian would say, as a final and complete condemnation of us, we trust in *works* and not in the least in *faith*. On the other hand, the marvels of Spiritualism take him at his weak point. His faith teaches him indeed that his beloved are happy in heaven; but no one has ever come back to say so; and, after all, the "saving" faith is not so certain as it might be. The "Spanish Cloister's" malicious suggestion:

"There's a great text in Galatians,
Once you trip on it entails
Twenty-nine distinct damnations,
One sure if another fails!"

is only too fully characteristic of the mind which sets deliverance from an eternal hell on the correctness of a "Faith" of which every Protestant theologian has given a new definition, repudiating all previous ones as "inventions of Satan." So that it is quite natural that, when the spiritualistic medium undertakes to produce the actual departed soul, and to speak its messages of affection to those left behind, and its assurances to them that it is well and happy in its new life, this should be eagerly accepted as at once a confirmation of the Gospel, and a blessed exemption from any farther exercise of thought on the subject.

But even as supplemented by Spiritualism the "Gospel" furnishes no food for one in whom the mind has begun to stir. The position of the old Scotch woman—to be only (perfectly) sure of oneself and (doubtfully) of Sandy, is not a state of mind *possible* to an educated and imaginative man going up and down the streets of a great city like London or Paris. He cannot fail to feel himself in presence of a vast, organised, and powerful Life, moving on its own ways and for its own mysterious purposes, quite undisturbed by the vaticinations of prophets or the denunciations of priests and moralists; and the attempts of religion to account for or explain this great fact must strike him as feeble in the extreme. Distinctly—certainly—it is no mere devil's hash of a world originally formed by a good but weak Creator; and with equal certainty he will see that if it is to work out right in the end (a conclusion he will not be able to resist, however little prospect there may seem at present of it) it will not be upon the lines of a Christianity which can no more understand it now than it can undertake to guide it in the future. As the years go by more and more men and women come thus to open their eyes to the fact that the world is something far bigger, far wiser, and (strange to say) far better than the Christianity in which they have been educated and which they have learned to consider its only hope; the prison-walls are broken down around them and the free, boundless space is open before them.

It is a wonderful—one may say a tremendous—experience for them; and the way they take it is a very distinct trial of character. Of those who use their new freedom to give themselves into more complete bondage to the flesh, and of those who have been too long fast held between the stone walls and can only totter about helplessly when freed, like the drunken man who complained that it was not the length of the road but the breadth of it which bothered him, I do not here speak. In both cases freedom has been gained before they were ready for it—a misfortune which it may take lives of slow learning by their blunders and sufferings to set right. But amongst the souls, more happy in their karma, who come to their new life awake and enlightened, there is also much difference. A soul who thus perceives that he belongs to the world and moves with it on its upward road, and who also recognises the goal, so far ahead and above, which the world-evolution has before it, *may* joyously throw off all the old encumbrances and plunge at once into the new life, recognising in it the fulfilment of his old blind longings and the meaning of his old, seemingly causeless discontents, but also he may *not.* In the majority of those thus situated, Bhakti—the religious temperament, the *soul,* of which creeds and dogmas are but the outer husk—is strong. It is no mere fancy which makes them *feel* life flowing into them through the observances of their religion, but simple fact. How, indeed, should it be otherwise? The hymns, the prayers, the blessings, the absolutions on which their soul feeds, have been charged, century after century, with the magnetism of every good man in the whole western world. When at the end of Mass, the priest turns round at the altar to say to his people: "Benedicat vos omnipotens Deus, Pater et Filius et Spiritus Sanctus," he is uttering the succession of sounds and using the gestures which for more than a thousand years have carried the full heart's desire to bless from millions of devout priests, he himself sharing in their intention and associating himself with the power of their innocence and their love. Can anyone be so blunt of perception as to hear in these only ten ordinary words? And if this be the case with *words*, what of that consecrated bread and wine which the devout Catholic regards as the Body and Blood of his Lord, the partaking of which is to him the actual communion, flesh to flesh and soul to soul, with the highest Divinity he is conscious of? It is but a symbol, that is true; but if we have complaint to make of the popular devotion, can it be other than regret that the crowds who bow before it as an actual idol understand so little of its awful dignity and have so little comprehension of the true adoration which is due to the sacred symbol of that mystery of identification with the Deity which is the highest ideal of man and angel alike, the great hope of the devout of every age and every religion since the world began?

It is needful to insist upon this, because to the souls of whom I am speaking, the first gleam of the new life and light beyond comes as a disturbance of all they hold sacred—a doubt cast upon the reality of the object of their worship. It shapes itself as a doubt whether their sins are really forgiven in absolution—a doubt whether they do right to bow down before the Presence—a doubt if there be anyone to whom to pray or any virtue in their prayers. In time it will come as a new life *superseding* the old faith, but at first it is but an unwelcome intrusion which undermines it, offering (so it seems) no devotional system to replace it, felt as a rude incursion of the cold daylight of the outer world into the incense-scented darkness of the heart's inner sanctuary; and the devout worshipper cries as the Syrian of old, "Ye have taken away my Gods, and what have I left?"

It is with those who are enduring this experience we Theosophists have to deal; they naturally look to us for guidance. No one else can understand their trouble; no one else can listen to them with patience, not pressing this or that spiritual nostrum upon them, as others do, but waiting quietly the working of their own minds, under the guidance of Powers who know them better and love them more wisely than we; standing ready only to soothe and quiet, to help them to keep through all their trouble the peace of the soul. This is the first necessity—to avoid anything which even seems like *hurrying* them. Let us think how many years it took us to reach the point at which *we* now stand; how much hesitation there was, how often we drew back, terrified, from the step we had gained, how desperately we struggled to shut our eyes to the light. And yet (sorrowful confession!) when at last we, somehow or other, find ourselves fairly over the hard place, our first instinct is to be impatient with those we have left struggling in the mire, that they do not take at one stride the Slough of Despond we are only just through ourselves. We see *now*—so clearly; and we forget the years of doubt, of hesitation and blindness which have gone before. If we would help others, we must *not* forget this. It is useless to assure them that there is safety on the other side—when they get there. They feel themselves leaving, reluctantly, the solid ground; what we have to do for them is to help them to find a safe stepping-stone for their next step, where they may stand and recover breath and nerve to face the sight of the rushing torrent around them.

Perhaps this so familiar image of steps on a path may itself sometimes mislead us. They have been all their lives moving forwards on the path, to the best of their power; but that path has been so closely walled in, and they have been so habituated to depend on the walls for their guidance, that when these fall away and they have to expand into a new life all round them—free, like Dante in the Earthly Paradise, to go where they choose and do what they please, they tremble and hesitate, feeling all too certainly that they have not attained the free, pure and enlightened Will, the full assurance that they can think no wrong, which was his passport for entrance. It is this which is their trial. It is more like the pacifying of a newly conquered country—everywhere the old enemies rising to renew the contest; and always that looking back longingly to what they have left behind which is strongest in the deepest and holiest natures. It is but the light-minded who can forget the old in their curiosity to explore their new realm; it is only the mean and small souls who must abuse and find fault with their guide, as they part with him at the gate he cannot pass. The right-minded will feel as Dante felt, that the new freedom hardly seems at first sight to compensate for the loss of the revered and beloved Master; and the time grows long, and Beatrice—the Divine Wisdom—tarries. It is no theoretical trouble, but the most practical and pressing difficulty. Such a one comes to us for counsel. He begins dimly to be conscious of the rising within him of new views of the world about him and the soul within him, which will in time transform his whole circle of thought, and reduce the most cherished dogmas of his religion to the position of the child's A B C. But as yet they are mere misty dreams. He cannot deny them, for this would be to deny the deepest certainties of his soul; but he cannot explain them to others, and much less can he defend them. And yet, to retain all the things which seem indispensable to his soul's life—the companionship of his fellows, the sacraments of his Church—he must openly profess or at least silently admit the Articles of Faith of that Church, declarations which are mere coarse materialisations of the Truth, already of no meaning or value to him except as symbols of the great realities the Church has forgotten and would at once repudiate. He feels the discipline of the Church to be to him a sham, her denunciations of eternal punishment a falsehood, her claim of Divine revelation an impertinence; and yet, with his whole heart, he loves her, and cannot conceive to himself how he can live without her blessings and communions, an exile from his caste. Must he at once break loose?

An anecdote I saw in print for the first time but a few days ago, gives the answer to the question as neatly as it well can be put. When William Penn, a gay young courtier, fell under the spell of George Fox, and began to learn from him the Inner Life, he asked: "What am I to do with my sword?" And the Spirit spoke by Friend George's mouth: "Wear it, friend, *as long as thou canst.*" There spoke the Muni, the Adept. He saw the Spirit was working, and that in no long time the sword would become an unendurable burden, to be thrown aside for ever; but until the soul was fully ripe for the sacrifice—so long, indeed, as to lay it aside would *be* a sacrifice, no word from outside must press it upon him. To my mind, this deep reverence for the working of the Inner Light in his pupil's own soul is more decisive of Fox's claim to our respect than all that strange mixture of the most elevated instincts and the most childish vanity which fills his diary. It is not only that we must wait till the mind is fully convinced; the right time may, indeed, come before this, for the decision is not one for the reason; but also it may not come till long after, and *that* is a point often forgotten. There is no reason why a Theosophist need hurry an enquirer; he does not believe that he risks the loss of his soul for ever by remaining too long the outward follower of a religion in the literal sense of whose dogmas he has ceased to believe. Nay, more; like Fox, he would say: "Remain, as long as you can;" it is far more useful to help to leaven a society with the true sense of its doctrines, to try to recall it to its Divine mission, than to leave it for the sake of our own personal freedom. If it were but possible to do this with the two great divisions of the Christian faith it would be the greatest benefit which mankind could at this present time receive; and it can only be done (if at all) from within.

But this is a position which has its own difficulties for the adviser. We must not hurry our new convert, but, also, we must not check any inspiration which he may have to make a move for himself; even though we may doubt whether he has the wisdom and courage to carry it safely through. Everyone must have his chance; what we have to keep in mind is that we have not to judge by what would by the world be considered the success of any such step. That a man shall be so far raised above his own natural level as to contemplate doing something for his true spiritual progress is much—that he shall have the courage to carry it out is something actually done, the benefit of which he can never hereafter lose. But it may well be that it is foolishly, badly done, and that he may get into trouble by it—make himself ridiculous, and bring obloquy upon the Truth he has attained; he may very possibly lose courage, and time after time deny his faith; never mind—it may be all right, notwithstanding. The evil will pass, the good will not; and we must not dare to judge, either our own advice or our friend's conduct, till we are in a position to know what progress he has made in the spiritual life—the one thing for which he lives and returns time after time to life—by what may seem his weaknesses or his mistakes.

One thing more. In all the stories the hero, after endless trials, at last comes to a decisive point; the gate opens and he is safe inside the Hall of Learning; a final and conclusive step, like the end of a child's tale, "And so they were married and lived happy ever after." That *will* come, in time; but, alas! for very few of us in this life. In one sense, indeed, it is true enough even now; no one who has truly felt the power of the unseen, whose eyes have even once been "lifted up to the hills, whence cometh our strength," can ever make himself truly and completely happy in the lower life, strive as he may to debase himself to it. But for one who is strong enough to hold to this conviction there are many who can only learn by long and disastrous experience of their failure in the attempt. For most of us life is as the struggle of the shipwrecked mariner to gain a footing on the wave-swept shore, time after time sucked back helplessly by the retiring billow. And for one looking on from the safe height of the cliffs above it would be hard to have patience with the continual failure, but for the knowledge that the struggle is for life or death—nothing less. What we have to gain is the divine patience of Those who watch calmly, quietly, as knowing that the final triumph is certain, and yet sorrowful for the needless delay and the wasted sufferings on the road: the sorrow of the Master who wept over Jerusalem, "If thou had'st but known, in this thy day, the things that belong unto thy peace," mingled with the confident and profound certainty that the Law of Love *must* reign all in all, before the kalpas end.

ARTHUR A. WELLS.

ON THE BASIS OF MANIFESTATION

A SPECULATION

THE Eternal Parent wrapped in her ever invisible robes had slumbered once again for Seven Eternities.

Life pulsated unconscious in Universal Space.

There was neither Silence nor Sound; nought but ceaseless Eternal Breath which knows itself not.

The Secret Doctrine, i. 55.

The "Parent" Space is the eternal ever-present Cause of all—the incomprehensible Deity, whose "Invisible Robes" are the Mystic Root of all matter, and of the Universe. Space is the one Eternal thing we can most easily imagine—it is without dimension in every sense, and self-existent.

The Secret Doctrine, i. 67.

The "Breath" of the One Existence is only used in application to the spiritual aspect of Cosmogony by archaic Esotericism; in other cases it is *replaced* by its *equivalent on the material plane—motion*. . . . This Breath, as seen, can never cease, not even during the Pralayic Eternities.

The Secret Doctrine, i. 85.

What is that which was and is and will be, whether there is a Universe or none?—Space. From its undifferentiated to its differentiated surface it is composed of seven layers.

The Secret Doctrine, i. 38.

WERE it possible to arrive at a clear mental conception of the state of things indicated in the above selection from the Stanzas of Dzyan and their Commentaries, it would greatly help us in conceiving the method of manifestation. As it is the mind is like the dove of old which found no rest for the sole of her foot; it flutters over the fluidic phrases, vainly striving to grasp their content. Now and then we think we clutch an idea, but it slips through our fingers like the sands of time itself. This elusiveness is inherent in the nature of things; the question of the structure of Space is outside all our experience, and cannot be defined and reflected on, like a theory synthesised from internal impressions. The symbolic method employed tries, by the use of images derived from things known, to suggest an intuitive apprehension of the idea of Space, which cannot be put into words. The words do not exist in which to state it clearly, for words are but symbols of the actual, or of ideas abstracted from experience, and Space, apart from manifestation, is outside actuality. It seems, however, possible to suggest a hypothesis as to the structure of Space which might fulfil the requirements of science, and at the same time coincide with the idea suggested by the Stanzas. This hypothesis will start from a clear idea derived from observation, but, as its qualifying materiality is stripped away, it must grow more and more hazy at the edge, till a mere principle, a mode of motion, is all that remains. Such as it is, it will, I venture to think, throw a certain light on the question of manifestation, and render that process a little less difficult to conceive. These speculations are suggested with the utmost diffidence, as the mere fancies of one who has a nodding acquaintance with physical science, as well as some faint appreciation of the great ideas shadowed forth in *The Secret Doctrine*. The only apology that can be offered is, that any idea is in some respects better than an absolute blank; it at least gives something to modify or develop. Should those who know see fit to take such a course, should they indeed entirely explode this hypothesis in the process of supplying something better, well and good, I could desire no other result; while those who are content to recite formulæ without trying to understand them, can easily pass this article over.

Far apart as they are in method, the experts in eastern and western science seem agreed that the ultimate physical atom is a vortex of energy. Lord Kelvin postulates a frictionless fluid, and says that the rotational motions of portions of this fluid are what we know as ponderable matter; while the movements of these through the fluid are what we know as moving masses. The esoteric science describes a sea of astral atoms, again vortical, but frictionless from the physical point of view; portions of this fluid are the basis of that most complicated vortex, the ultimate physical atom of manifestation. The description which has been given us of the atom is from direct clairvoyant observation, and refers to its present state, as instinct with the energies of the Logos; hence its complexity. But we learn that before manifestation the indestructible atomic basis still exists. The physical atom, then, must be thought of as something much more simple, the simplest, indeed, that can be imagined, since the complex forces of manifestation are not present in it. Most of us have, I believe, been in the habit of thinking of this atom of primordial Space as identical with the manifested physical atom; but, on consideration, it seems plain that, inherent in that manifested atom, are all the forces which work out as manifested nature. Obviously, all the physical forces—whether forming the chemical elements, or uniting them into molecules, or holding these together in living bodies; whether they spring up in those bodies, or beat upon them as solar energy from outside—must all arrive on the physical plane through the primary physical atoms. They must all, therefore, be represented in the triple modes of motion of the atom—rotatory, spiral, and expanding and contracting. So long as either of these modes of motion persists in the atom, so long will the corresponding manifestation of nature endure. When they all cease, the manifested atom will also cease to exist on the physical plane of Space; and physical heaven and earth will have passed away. But the physical plane of Space will continue to be, "whether there be a universe or not, whether there be Gods or none." The primordial atom of physical Space must therefore present a mode of motion differing from those of the atom of manifestation, and it must be one which will continue whether manifestation be present or absent. It must be something which may be spoken of as "ceaseless, eternal motion," and as "the basis of manifestation." It must be disposed in "seven layers," corresponding to the seven primary atoms which manifestation presents; and, just as we understand that the same modes of motion exist in the primary atoms of the seven planes, so we may expect an identical mode of motion to be in operation, as the characteristic of the atoms of the seven planes of Space. Can such a mode of motion be imagined? Perhaps western science may help us to an idea. Lord Kelvin's vortex atom, considered by him as fulfilling the requirements of physical theory, is compared to a smoke-ring. We all know that this object revolves from within outwards, after the mode of a rubber ring rolled down a stick. This mode of motion is called *rotational*, as distinguished from *rotatory*—that of a spinning top. Helmholtz demonstrated that such a rotationary vortex in a frictionless medium would exist eternally and be indestructible. The rotation could never cease since the force could never be dissipated.

I venture to suggest the hypothesis that Space, before the birth of a Solar System, may be thought of as occupied by rotationary vortices of this type, but with the rotation-motion in every direction, not in a single plane as in a smoke-ring. The atom would thus be a sphere of influence, pervaded by vibrations arising in the centre and taking rotationary paths to the periphery and back. One may perhaps first imagine three smoke-rings situated about a common centre, and rotating in three planes at right angles—planes corresponding on a globe to the equator, the meridian at Greenwich, and the meridian at right angles to that—just to begin with. Then, by filling in all the intervals with smoke-rings in intermediate planes, a *rotationary sphere* will result. But such a structure is unthinkable in smoke or any physical matter; the particles of carbon would have to move in two directions at once; here we part company with the actual, the clear conception derived from experience. But having imagined the smoke sphere, let us replace each particle of carbon by a minute and perfectly elastic vortex atom, fixed in position; and let us imagine the rotationary movements which the smoke particles refuse to take, as replaced by vibrations passing from atom to atom along rotationary paths. There is now no difficulty, I think, in conceiving the rotationary sphere of influence, since the vibrations would pass from elastic atom to elastic atom, in any direction independently of each other. Such a vortex of force once set going in a mass of perfectly elastic atoms, would continue for ever, like the vortex ring in the frictionless fluid. Imagine the astral sea as differentiated into a series of such vortices, and physical space is perhaps conceivable. Such spheres may be thought of as in contact without interference, for the paths of the vibrations in contiguous vortices would not interfere; but the vortex spheres might occupy an area bounded by a rhombic dodecahedron, the figure produced by the mutual pressure of like spheres. Having arrived at the idea of physical space as consisting of a series of such spheres of influence, I think the idea must be extended farther. Every astral atom in the astral space sea must be the centre of a physical space sphere, so that the physical spheres will inter-cut each other in every plane, as the circles on an engine-turned watch case do in a single plane; while no two spheres will have the same centre. When the atom of manifestation is formed and moves freely in physical space, it will then always occupy a physical space sphere at every point of its path. The dodecahedral structure might still exist, whether the physical vortices be thought of as pervading a definite number of astral spheres, and thus being of a uniform size, or as pervading an indefinite number and being of every conceivable size; for whatever sized sphere we like to imagine, it will always be surrounded by like spheres and might take the dodecahedral form with respect to them. Thus we may think of a physical vortex sphere as arising from a central astral sphere, and pervading those directly in contact with it, as its sphere of influence; or we may imagine rotationary vibrations shooting out of the astral sphere in the actual centre of the sun, and taking rotationary paths to the periphery of the Solar System and back, as the extremes of thinkable possibility. Our idea is becoming vastly hazy at the edge, but the principle of rotationary motion remains intact. However, we do learn that the primary physical atom of manifestation comprises a definite number of astral atoms in its structure, hence for purposes of thought we may think of the spheres of physical primordial space as being of such a size that the atoms of manifestation may rotate and expand and contract within their limits. The one idea which persists, with respect to these physical rotationary spheres, is their fixity of position or inertia. It is impossible to think of their moving from, or with, their astral centre. Place does not exist before dawning manifestation brings a centre and circumference. "Alone the One Form of Existence stretched boundless, infinite, ceaseless, in dreamless sleep." But the ceaseless, eternal motion still persists, whether there be a universe or not. Might this motion not be rotationary? It is the only conceivable mode by which the abyss could be atomic, and differentiated into seven layers; and at the same time be self-existent.

The astral sea of Space I imagine as built of similar rotationary spheres playing in the plane of Space next "higher," corresponding to the mental plane of manifestation. Each mental plane sphere would be a centre from which astral rotationary vibrations would radiate. So I imagine in a given area of Space an equal number of "mental," astral, and physical vortices having the same mode of motion, but differing vastly in size, the astral spheres playing in the mental, and the physical in the astral seas. In the same way I imagine the mental spheres playing in the buddhic sea, and the buddhic in the nirvânic, and so in and in to the seventh plane, on the "undifferentiated surface," where conditions transcend the imagination. The spheres of the "seven layers" are all fixed in position and transmit the vibrations which constitute the vortices of the plane next in order from within outwards. So I imagine an equal number of the vortices of all seven planes to be present in a given area of Space, each being the centre from which the next plane vortex radiates. We may, perhaps, conceive ourselves as penetrating into a physical sphere, and arriving in an atmosphere of astral spheres which transmit the vibrations which comprise it. Penetrating further into the central astral sphere we should arrive in an atmosphere of "mental spheres" similarly transmitting the rotationary vibrations which form the astral sphere, and so on, in and in. Thus the spheres of the seven planes may be imaged as a series of seven bubbles one inside the other, each being the centre from which radiate the rotationary vibrations which form the next larger, while the series of like bubbles which form a given sea, or plane of Space, inter-cut each other in every direction, because they arise from contiguous centres, the vortices of the plane next finer. The idea of the complete interpenetration of the seven planes will necessarily follow, for, taking a single physical sphere, it will play in a section of the astral sea, and all the astral vortices in this section will severally be playing in the mental sea, and all these again in the buddhic, and so on, in and in. The series of seven bubbles images the seven steps of Space, down which pour the tremendous forces of manifestation. One can imagine a rotatory energy springing up in the innermost sphere and then in the next larger, and so on, till at last it arrives in the physical sphere and is the rotatory energy of the manifested physical atom. So again the spiral and expanding and contracting modes of motion may be thus thought of as arriving on the physical plane. So, I suggest, may that stupendous fount of energy which one science calls the First Cause, and the other the Manifested Logos, come forth from the Unknown. The method of the transference of energy from the vortices of one plane to those of the next, up and down, can now be perhaps conceived. An impact on a physical vortex would agitate all the astral vortices comprised in it, just as a tap on the side of a bladder full of water would agitate all the molecules of the water. This agitation would also affect all the mental plane vortices comprised in the astral atoms. The original physical impact at the same time would be reproduced on the opposite side of the physical atom, and be propagated to the next, and so continue indefinitely in a straight line. Reversing the idea, a wave motion arising in the astral atom at the centre of a given physical atom, would spread throughout the whole collection of the astral atoms concerned, and so reach the surface of the physical atom, and be propagated through all the contiguous physical atoms, as a wave of physical energy. For such a wave motion (like the circles on a pond, only proceeding in every direction) to arise in the astral atom, it would first have to be present in the corresponding mental atom, and so on, in and in. In this way, energy may be thought of as arising in the seventh plane vortices, from the Unknown Source, and radiating to the surfaces of those atoms. Thence the radiation would reach the sixth plane, fifth plane, and other larger vortices, and at last reach the physical plane as physical vibratory energy.

In this way, I suggest, the complex vortex of force, described as the primary physical atom of manifestation, comes to arise in a physical primordial Space-sphere; a similar, if simpler, complexus having been previously active in the spheres of the higher planes from the highest downwards.

The sevenfold basis of manifestation now perhaps is conceivable, and the condition imagined, referred to in the heroic phrase of the Stanza, "The Eternal Parent, wrapped in her ever-invisible robes, had slumbered once again for seven Eternities." These rotationary vortices of Space may be the robes, and possibly they may be ever-invisible to eyes evolved to sense the vibrations of manifestation. A vibration arising in one physical Space-sphere may be imagined as propagated to the next in every direction, so, I infer, the light comes to us from the fixed stars. Such an impact would reach the atom of manifestation in the Space-sphere, when present there, and be sensed by the eye built of these manifested atoms. The manifested atom would be part and parcel of the Space-sphere in which it happened to be playing, and the modes of motion which make it up would be present in each of the corresponding Space-spheres of the several planes, so the manifested atomic planes of Space would interpenetrate each other equally with the primordial planes. Looked at in this way, the basis of manifestation and manifestation itself are seen to be different distributions of energy, and modes of motion. Our solid matter is made of these vortex atoms, combined and vibrating in such a way as to resist our bodies, which consist of like materials. The whole resolves into energy, the great waters of Space being the veil of that Unknowable, which also manifests in the Solar System as the one Ego, that one source of power which we call the Logos.

On these lines I venture to interpret the occult Catechism: "What is that that ever is?" Answer: "Space, the Eternal parentless." "What is that that ever was?" "The Germ in the Root." (The rotationary spheres in the planes.) "What is it that is ever coming and going?" "The great Breath." (The rotationary mode of motion.) "Then there are three Eternals?" "No, the three are one—and this is Space." (*The Secret Doctrine*, i. 39.) It seems possible: without rotatory motion no vortices and no planes. Without planes (Root) no motion and no vortices. Without vortices (Germ) no motion and no planes. The combination of the three results, I suggest, is Space as constructed on this hypothesis. The term Root seems to refer to the seven planes taken together, "the whole expanse of cosmic matter."

I have insisted on the necessity for thinking that these primordial vortices of Space are eternally fixed, that they are conceivably invisible, and that they furnish the indestructible basis in which the vortex atoms of manifestation play. The complex of forces which make up a physical object must be thought of as transferring their grip to successive layers of the primordial medium, when the object is moved, just as the beam of a searchlight impinges on different layers of the ether as it travels from point to point of the compass. So also our several bodies on the different planes must continually change their basis as we move about. Indeed the whole solar system of force as it swims through Space, must ever seize on a fresh area as it proceeds, just as a train in motion advances over fresh rails, and leaves behind those on which it momentarily rested.

The primordial vortices of Space being eternally fixed does not, I think, preclude the idea of the physical atoms of manifestation being movable in the continuum, just as much as the more complex vortices of dense matter can obviously move. Indeed the primary physical atom of manifestation once established, would, I imagine, be amenable to all the laws of motion, which are found to apply to those reduplicated vortices which are dense to our sensibilities. The physical atom in its present state is described as a complicated force vortex, playing in the astral sea of manifested atoms, and showing different modes of motion. It is rapidly rotating both on itself and in a circle, it presents ten strands of enwrapped spirals through which force is moving, and it continually expands and contracts. The spirals pass diagonally down the outside and up the centre of the vortex.

I imagine that these primary atoms would originally be established in the physical spheres of Space over a vast area, the constituent forces arising in the highest planes of Space and manifesting on each plane in turn, till they arrived at the physical; the primary physical atoms of manifestation being conditioned as to size by the primordial atoms of Space in which they play, supposing these to be of a definite size. This would be the Cosmic Mist stage, perhaps, of which the phrase "the centre everywhere and the circumference nowhere" seems very suggestive. The arising of the rotatory, spiral, and expanding and contracting systems of force in the physical Space-spheres, would be a centre everywhere; hence the circumference might well be said to be nowhere. When once these primary atoms have manifested, I conceive that they would be free to move in the astral sea from one physical primordial Space vortex to the next, and that they would gradually form the rotating nebula, and central sun, according to the nebular hypothesis. As the nebula contracted, and the primary atoms got closer together, one can imagine that groups of atoms might be caused to rotate about a single centre, like miniature solar systems, and the ethers below the atomic thus come into existence. These etheric bodies consisting of numbers of primary atoms, from two to seven, I have been told, might furnish the different ethers demanded by science, to convey the vibrations of different forces or modes of motion, such as electricity and heat. Larger rotating groups, having numbers of the different etheric bodies as their constituent elements, might be the chemical atom of matter as we know it. This is the conception which I have been able to deduce from a consideration of the well-known article on Occult Chemistry correlated with statements made in other works.

This idea of the manifestation in a vast area of Space, of the physical basis of a solar system, disposes of the difficulty of imagining the condensation of primordial Space atoms necessary to form a physical sun. One had always wondered what happened in the outlying stretches of Space, when its constituent atoms were thus drawn away. By this hypothesis we can imagine the sevenfold sea of Space extending indefinitely in all directions, and preserving its ceaseless motion, while solar systems come and go, and while the centres of consciousness evolved in them "rest in the bliss of non-being," or emerge as the " Luminous Sons of the manvantaric Dawn."

It seems possible that the first outpouring of energy of which we read, may correspond to the rotatory motion of the primary atom and of its rotatory combinations into etheric systems; and farther, of their combinations into rotating chemical "atoms." The work of the first wave ends, we are told, in the formation of the chemical atoms, for with their creation matter is essentially formed, but is not coherent.

The second wave, with which attraction, cohesion, chemical affinity and such forces come into play, may be represented by the spiral motion of the primary atom, for this reason: that when an electric current is led through a wire wound spirally round an iron bar magnetism is produced. This attractive energy, drawing atoms together into molecules and molecules into masses, may be the creative cause of the mineral kingdom culminating in crystals with their geometrical structure. The colloid form of matter, which is more complex and higher in the scale than the crystalline, is the creation of the vital force which draws together the matter of the seven sub-planes and holds it as its vehicle of manifestation. I venture to suggest that the pulsating movement in the primary atom may be this form of energy playing within itself unmanifest till its protoplasmic basis is evolved. It then might be evoked as movement, and the other vital energies, by stimuli playing upon its vehicle from outside. It seems possible that these three modes of motion may have arisen at different periods of evolution, and correspond to the three outpourings of energy of which we read—the rotatory mode establishing the chemical atoms; the spiral mode establishing molecular matter with its polarities; the contracting and expanding mode establishing vitality, or physical life in the vehicles built of molecular matter.

Expansion and contraction *in response to a stimulus* is the characteristic mode of motion of vitality, and that unknown form of energy must reach the physical plane through the primary atom in the same way as the others. It is unthinkable, to my mind, that the vital force is anything of the nature of chemical affinity or cohesion, or that polarity which causes molecules to deposit in crystalline forms. Vitality presents the powers of movement, digestion, assimilation, and reproduction, even in its most simple manifestation. The amœba is as essentially an individual unit as the human body. When it is killed the chemical forces take their normal course; while it lives they are subjected to a higher controlling power, which synthesises the matter of the several sub-planes into a living creature. I venture to think that a profound distinction exists between the geometrical forms of crystals and living bodies, however low they may be in the biological scale. Indeed, I am obliged to see in the living cell, the physical manifestation of that One Existence whose tremendous potentialities are but partially manifested as the powers of the human soul. Even in the amœba as it divides, grows, and divides again, cannot there be traced the presence of the Creator, the Preserver, and the Destroyer? When such an organism divides into two new ones, is it not in the very act destroyed? I know that "living crystals" are said to exist, but a suspension of judgment on this question will be discreet. Up to the present the scientific world has not been startled by the demonstration of so stupendous a phenomenon, to bridge the gulf between vitalised and non-vitalised, living and "dead" matter. The recent experiments in which seeds were chilled to a minus temperature of nearly 200 degrees, far below the point at which all chemical activity ceases, and yet germinated when thawed and planted, seems to finally dispose of the idea that vitality is essentially the same as chemical action. Indeed, this notion seems to be as inherently materialistic as the kindred one that thought is the excretion of the physical brain cells. The latter is merely a logical extension of the former. I feel that we must look to a different wave of energy as the essential cause of the phenomena of mind, and if of mind then also of vitality. The Ray is one, whether it animates a series of vehicles up to the human Ego, or whether it manifests its lower powers in the simplest living thing.

But this is a great question, and one with which I am, if possible, less qualified to deal than with speculations on Space. Both present an attempt to measure the immeasurable and sink the string of thought into the fathomless. Both must of necessity remain unanswered, but perhaps this effort to unravel a great mystery may fan a spark of understanding in some mind, if not by what has been said, then by that which remains for ever unsayable.

A. H. WARD.

HYMN TO SHIVA

[*Little is known in England of the immense hymn-literature of India, and we propose to print a few examples. Translation into verse must be free, but the meaning is rendered as closely as the exigencies of rhythm allow. Some stanzas are omitted, because of the extreme length of the poem.*]

If it be not allowable, O Lord!
That anyone should hymn Thee, save he know
The farthest shores of Thine Immensity,
Truly, the voice of Brahmâ's Self must be
Made mute for evermore! But if it be
That to the full of their, though feeble, reach
All living things may sing Thy praise, and sing
Their thankfulness to Thee, then, too, may I
Hope humbly that this hymn, chanting Thy glories
May also pass unblamed and be accepted.
Far, far Thy greatness doth transcend the path
Of speech and mind! What mortal may aspire
To fully limn that One whom Shruti's self,
Harassed for fitting words and all-amazed,
Doth vainly strive to comprehend in speech,
That only says "This is He not." Who may
Enum'rate and exhaust Thy attributes?
Object of knowledge who may make Thee? Yet
If we were not to strive to understand
Thee, Lord! the Highest! there is nothing else
Worthy to win. All lower objects are
Within the grasp of even dwarfish hands.
To Thee, who didst create the perfect sweetness
Of perfect nectar, no new sweet can bring
The speech of even him whom Thou Thyself
Appointedst as Instructor of the Gods.
Well know I this; and therefore do engage
My mind herein only that I may cleanse

And purify my speech by chanting Thee.
Th' Omnipotence that makes, maintains and mars
The worlds in its three Self-imposed forms
Of Rajas, Sattva, Tamas—this, O Lord!
Perverted intellects contend against
In verbiage vain, battling with the Supreme!
What is the end Thou hast before Thyself—
What are the hands with which Thou would'st achieve it—
What Thy material, what Thy skill, Thy means?
Such are the endless questionings with which
They try incessantly, th' unsatisfied,
To think Thee out, O Thou unthinkable!
And only bring unrest to all the world.
The world composed of parts and birthless still,
This giant superstructure independent
Of all foundation, flung into existence
By any Power less than Omnipotence?
Aho! The depth of dullness that dares doubt
Thy deathless being, Chief of the Immortals!
The Vedas and the Sâṅkhya and the Yoga,
And Pashupati's creed and Vaiṣhṇava—
One says this is the best; another says
That surely is the better way; and so
In different times and places different men
Now eulogise this path and now the other.
Yet surely Thou, O Lord! art the one goal,
The only goal of all the many paths
—Some straight and easy, others crook'd and rough—
Men follow, as they variously incline,
As of the endless streams the one vast sea.
The ancient bull, the bed-post and the axe,
The skin, the ashes from the burning-place,
The serpents and the pallid human skulls,
These are thy furnishing, O Lord! that givest
Away, by careless motion of Thy brow,
The richness and the powers the Gods enjoy.
The moonshine-water that deceives the deer,
And lures them onwards on the desert-sands—
This mirage of the senses moves not Him,
Who finds eternal fullness in Himself.

One says that all is sure, another says
All is uncertain, and between the two
So much confused am I, that I should shame
Almost to sing Thy praise, O Thou who didst
Destroy Tripura's city, were it not
That ever has my tongue been overbold.
To find Thy limits, omnipresent Lord,
In time of old two Gods did set themselves;
Virinchi travelled on the upward path,
And Hari went below, along the flaming
Pillar of Fire and Air. Yet neither found,
Excepting of their own respective reach,
The zenith and the nadir. In reward
Of their humility and true confession,
And hymns of love and faith in Thee, O Lord!
Thou madest them the rulers of the worlds.
If Bâna of the thousand arms withstood,
For e'en awhile, the might of Sutrâman,
And the three worlds with Him, it is no wonder,
Seeing how long he dwelt beneath Thy feet.
Whose head will not be elevated high
If it will only bend itself to thee!
Smara—whose forge is in the memory,
Whose shafts, perfected there, never return
Successless, thrown back, having failed to pierce,
From armour or of God or man or Titan—
He, looking on thee with an eye that saw
No difference 'twixt Thee and the other Gods,
Became a matter for mere memory!
Alas! it is not good to cast insult
At those who have attained to self-control.
The stain of darkness on Thy throat of snow
Where shows the fearful venom Thou didst drink,
Moved by deep pity for the frightened worlds,
To save from imminent and dire destruction
The races of the Gods and Asuras,
Adds only to Thy awful beauty, Lord!
E'en blemishes are beauties if incurred
In ridding infant worlds of foes and fears.
The being of the Earth falls into doubt,

Sudden, at stamping of Thy mighty feet;
Vishṇu's abode is sore beset with show'rs
Of stars displacéd by Thy moving arms;
The heavens are with the lashing of Thy locks,
Flowing all unconfined, convulsed; and yet
This Dance of Thine, O Lord! orders the worlds.
Full sure, Vibhu! Thy ways are wonderful.
The stream of mighty waters on whose waves
The stars that filled the skies appeared as foam;
Which, later, made an island of the world
And circled it with oceans fathomless
—That stream looked only like a drop of dew
Amidst Thy locks, when Thou didst garb Thyself
In form of measureless immensity!
The spreading earth should form Thy battle-car;
The God of hundred Yajñas, charioteer;
The monarch of the mountains be Thy bow;
The sun and moon themselves Thy chariot wheels;
And He who wields the chakra be the shaft.
—Why all this show of preparation, Lord,
For breaking down the strength of Tripura,
But that the Master's will playing with aims
Is only guided by itself for means.
An offering of a thousand lotus-flowers
Hari in time of old had vowed to Thee.
And, when at hour of worship Thou didst cause
One flower to disappear, to test his love,
To make the tale complete of His true vow
He offered Thee, rejoicing at the heart,
The living lotus of an eye instead,
Saying with His own sweet and matchless wisdom:
"Accept this, Lord! for do not men call me
Him of the Lotus-Eyes!" That overflow
Of Love Divine took shape, and standeth guard
As Chakra, ever-wakeful, o'er the worlds.
That Daksha, great progenitor of all
That wear the living form, deep-versed in scripture,
Should be the master of the sacrifice,
The Ṛishis Ṛitvijas, and the Gods the guests,
And yet that Thou shouldst slay the sacred rite—

Thou that dost ever joy in pouring forth
Reward abundant for all sacrifice—
Doth only mean, O Lord! that ritual
Yieldeth but ill, divorced from faith in Thee.
O Thou, that didst destroy the Triple City!
If, after seeing Kama's self consumed
With all his flowery arrows by the ray
Of fire from Thy wrathful eye, the Devî,
Whom Thou didst make part of Thy frame divine
For Her Tapasya—if She should rely
On her own peerless loveliness, and think
She holds Thee in the thrall of womanhood
—Well, all the world knows maids are simple-minded!
Thou that rejoicest in the Burning Place,
Hast dire Pishâchas for Thy retinue,
Art covered with the ashes from the pyre,
And all be-garlanded with human skulls,
Truly to all appearance inauspicious!
Yet art Thou full of all good auspices
To them that think of Thee in time of need.
On Pratyak-Chitta fixing close the mind,
Hushing to peace the restless breaths of life,
Joy pouring through all pores, joy lapping eyes
In its own overflow, immersed in streams
Of nectar, do the Yogins turn within
The eyes of wisdom, and behold Thee there.
Thou art the Sun, the Moon, Thou art the Air!
Thou art the Fire, the Waters and the Sky!
Thou art the Earth! Thou art the Self of all!
Thus in our broken speech would we describe thee,
Yet naught we know, O Lord, that is not Thee!
In its three letters doth the sacred AUM
Speak the three Scriptures and the triple worlds,
The triple consciousness and the three Gods;
And only when it passes from these three
In subtle sounds of music to the point
Which is the fourth, does it enunciate
In part and full, Thy dwelling place and Thee.
Bhava and Sharva Thou, and Rudra too,
And Pashupati, Ugra, and Mahân,

And Bhîma, and Ishâna; such the names
Eightfold midst which the Shruti roams in peace.
Grant me a place in those same regions, Lord!
I bow to Thee, O Bhava! overflowing
With Rajas for creation of the worlds.
I bow to Thee, O Hara! re-assuming
Tamas for the indrawing of the same.
I bow to Thee, O Mṛida! All-prevailing
Sattva that giveth happiness to life.
Shiva! I bow to Thee, Eternal, resting
Self-fixed, beyond the Three! Namo! Namas!
I bow to Thee, the nearest of the near.
I bow to Thee, the farthest of the far.
I bow to Thee, the greatest of the great.
I bow to Thee, the smallest of the small.
I bow to Thee, most ancient and most young.
I bow to Thee, Sharva! The All! I bow.
My soul is shaken with my sorrows, Lord!
And all unfit and feeble and slow-moving
To sing Thy ever-spreading glories. Yet
My reverence and love and deep submission
Have forcéd me to lay this wreath of song
In praise of Thine own greatness at Thy feet.
In inks of Light and Darkness, on the sheet
Of Boundless Space, with pen shaped from the stem
Of Kalpataru, wondrous tree of mind
That yieldeth at the wish all fruit desired,
The Goddess Shâradâ of wisdom writes
Account of all the powers hidden within
Thyself, O Lord!—she writes for evermore,
And evermore the scroll is incomplete.

A HINDU STUDENT.

THE INNER PURPOSE OF THE THEOSOPHICAL SOCIETY

[*A Speech delivered by Mrs. Annie Besant, at the Tenth Annual Convention of the European Section of the Theosophical Society*]

It falls to my lot to close this Tenth Annual Meeting of the European Section of the Society, and to close it by saying a few words on the inner purpose of the movement, on the future for which it is preparing, on the work which lies ready to its hand. You have heard from the President-Founder of the Society something of the road that lies now behind us, something of the hopes that inspired those who on the physical plane gave the first impulse to the movement. You have heard from our brother from India something of the dangers of the road along which we are walking, something of the great ideal which inspires the hearts of all true Theosophists, as of all spiritually-minded men and women.

We may go a little further along these lines of thought that have been traced for us, and see how the inner purpose answers to the outer work, how the impulse from the spiritual plane came to incarnate itself in the world around us, how the true impulse came that made the Society, from Those who gave it and who give it its life, Those who sent it out on its blessed mission to the world, how They chose the time and the agents for accomplishing once more on earth the work so often begun and still unended—the work of sending the spiritual herald to announce a new step forward in the evolution of humanity, to mark out the pathway along which men should travel in accomplishing the stage thus opened, sounding the note which was to dominate the whole, stamping on it the mark which was to be the sign of the growing, making the principles known on which the form should be moulded, and giving to the world the life which was to find a new body on the material plane.

That inner purpose of the Society may be said to be twofold: to the world at large, and to the members of the Society. To the world at large to herald the forward step to which I have just alluded; to the members of the Society to use them as the pioneers of that forward movement, making possible the road along which mankind should tread, hewing out, as it were, in front the path, smoothing that path with their own feet, giving their lives to make it possible—nay, even to make it comparatively easy—for those who should follow them. For as it is the glory of the Theosophical Society to herald the onward movement of the race, so it is the privilege of its early members to bear something of the burden which shall make that same burden lighter for the race that is to be born; to have the glory of the struggle though not of the victory; the glory of the sowing though not of the reaping; the scattering abroad of the seed of progress, leaving to others the glad days of harvest; content if in their day and generation they may make it possible that the great life beyond shall pour in fuller measure over the world so longing for its coming, and if they may be able by what they may learn—still more by what, having learned, they may practise—to raise in front of the race that is coming the ideal of a noble humanity, a humanity more divine than that which yet we have touched, making the ideal which the coming race shall partly realise, preparing the material out of which the statue of a divine humanity shall be hewn.

How shall that be done?

Glancing at the past, trying to learn the lessons of history that lie behind us, we see everywhere in history that when a new growth is coming to man, when a new stage of evolution is approaching and man stands on the threshold of a forward movement, that then from the great Elder Brothers of the race, from Those mighty Ones who are the spiritual Guardians of humanity, from Those who offer in Their own most sacred persons the perfect ideal of man become divine, where strength and tenderness, where wisdom and compassion are wedded in one perfect form and life—from Them, from Them alone, comes ever the impulse that guides humanity forward. And at every critical period of history, when a new race or family is to be born, there comes from Them alone the first impulse for the new advance, and also the outline of the form in which that advancing life is to be incarnate. Look back into the past and you will see that with the birth of each great family of our Âryan race a new religion has been given to the world, the religion before the people. You will find that the religion thus proclaimed by some Great One, taking birth among men as the Founder of the coming creed, you will find that in each case He gives His religion for the moulding of a new civilisation, for the shaping of a new type of humanity, for the building and the forming of a fresh body for the life, and that in the main points of the religion you can foretell the main outline of the dawning civilisation. That is true, as you will find if you care to study alike in the history of India where the first family of the Âryan race took root, or in the neighbouring country of Chaldæa, where another shoot took its place and left its life and wisdom, or westward still, when you come to Greece and Rome of the Keltic race, with its great traditions of religion and philosophy—moulding the civilisation of beauty in Greece and the civilisation of law in Rome. You find the same with the later-born western nations, who received even ere they lay in their cradle the great teaching of the Christ, to be to them what the teachings of His predecessors were to the nations to whom they were given, and to shape the western civilisation as the Others had shaped the civilisations that went before. And when we find in history that the coming of a new spiritual impulse has ever meant a forward step for man, when we find that the nature of that impulse has outlined the nature of the coming evolution—then what must we think when we see come another mighty impulse from the same immortal source, and what can we learn as we scan the characteristics of that impulse, as to the nature of the growth which lies next in space and time before the advancing feet of man?

One great difference comes at once—springing as it were before our eyes—when we look at the difference between this movement and the others that have gone before it—a difference so great, so vital, so fundamental, that if we can see its meaning, some of the steps at least become clear before us; that if we can assimilate its significance, we have a veritable touch-stone whereby we may test everything around us in science, in philosophy, and in politics, an Ithuriel spear as it were which we can use to touch every form that comes before us, to see whether within the form is hidden an angel of light, or whether there is veiled within some dangerous misleading demon who would draw humanity astray from the path which it ought to tread.

What is that mark, that unique characteristic ?

Every great Teacher coming to the world has brought as His priceless gift to man some new proclamation of spiritual truth in the form of a new religion. This movement alone, of all the great religious impulses of the past, brings no new religion to mankind, proclaims in no new formal shape the world-message, calls no men to come apart from other faiths and other creeds and place themselves within a pale, which, while it shuts them in for special teaching, shuts others out as not members of the faith, as outside its special proclamation. Alone of all the impulses it speaks, not of a new religion, but of the common basis of all religions alike. Differing from all that went before, it does not build a new church, it does not found a new philosophy, it does not raise a wall of separation round those who accept it, those who reject it being without. It proclaims one basis for all. It teaches religion, and not *a* religion ; that which is common to all, not that which shall be special to a new church or a new faith. It makes its basis in the unity of all its forerunners, so that it joins all together instead of adding a new one to the many faiths of the world. That is its great mark, that its unique characteristic—one belief for all in one spiritual life, one common evolution, one goal which all may approach, and approach by different roads. Every road right for those who walk in it ; every road divine, and men able to reach God therein.

So at the beginning of our race was it stated, and now practically that is put before the world as the stage that it should try to realise ; every man remaining in his own road, every man remaining in his own religion, no converting from one faith to another, no proselytising in one faith by another ; all faiths equally divine, for all have one source and seek one goal ; every man of every race right in his own religion and only wrong when he denies the inspiration of the religion of his brothers; right whenever he raises loving hands in worship, wrong whenever he pushes out angry hands in rejection; right whenever in his worship he knows that all languages are one in the ears of the Divine that hears them, wrong only when he thinks his voice the only one that can pierce the heavens and reach the divine throne; wrong when he denies to his brothers the same Fatherhood that he claims as his own.

The unity of every faith that loves God and serves man, that is the message which comes to the world as the inner purpose of the Theosophical movement: to draw all faiths together, to see them all as sisters, not as rivals, to join all religions in one golden chain of divine love and human service. That is the purpose of our movement all the world over—to reverence and serve religion wherever we find it, and to pierce through the varieties of the outer faith to the unity of the hidden life.

That, then, our work. But if that be our work, then are we not false to it in its most essential meaning, if anywhere we carry strife instead of peace and speak words of exclusion instead of words of love? They only are the true Theosophists, they only reflect in small degree the spirit of the great Brotherhood of Teachers, they only are worthy messengers, however feeble, of their divine message, who carry out the spirit of brotherhood amid all the warring creeds, and who not only carry the message of peace, but live the peace they teach, and show the ideal of brotherhood in life as thoroughly as they proclaim its reality in words.

But what does it foretell for the future? It foretells the dawning of a civilisation where unity shall be the keynote instead of strife; where co-operation shall be the means of life rather than competition; where beyond the development of the individual in the combative intellect, the spiritual unity shall begin to dawn in the eyes and in the lives of men. For as surely as this truth is given in spiritual form, as surely as the existence of that spiritual brotherhood of man is a fundamental truth in nature, so also it is true that the life must find its fit form in which to incarnate, and that deeper understanding, closer bonds, more real love between nations now apart, shall tread in the wake of the Theosophical movement, and shall bring in due course of time to the earth we live in a peace which at present lives only in the higher regions of the universe. That is the promise which it lifts before our eyes, despite the struggle of the warring world; that the hope—full of peace and bliss—which it points to in the future beyond the battle-field and the massacre, beyond the poverty and the misery, beyond the heart-break of the present into the heart-joy of the future. The work to which we are called is to form a nucleus of souls at one, to show by our lives the unity we proclaim, to live love in a world of hatred, to live peace in a world of strife. That, and nothing less than that, the high mission to which we are called; that, and nothing less than that, the noble duty that is bound upon our shoulders; and just in proportion as we live it, we shall make it possible for others; just in proportion as our lives are its preachers, will the sermon take effect on the hearts of men.

But if you realise that, what can shake you in your devotion to this movement? What can trouble your serene confidence in the certainty of the joy that lies beyond? The Society in its outer form may be shaken over and over again. It is well that it should be shaken from time to time, for how can the weak and the strong be separated—as they must be separated for a while until the hardest of the battle is over—save by so shaking the Society that only those whose vision is clear, whose hearts are brave, whose wills are strong, shall be able to stay within the pioneer band who are hewing out the road to the future? The place of the weak is not in the forefront of the struggle. The place of the weak is not in the worst shock of the combat. Rather, easier strife for them, an easier pathway, sufficiently difficult to draw out their strength, but not difficult enough to drive them to despair. For those who are strong, as we heard just now, for them the place of hardest fight and keenest struggle, and those who would be the pioneers of the future must be willing to bear and strong to endure. Theirs the place within the forward rank of the movement, making possible for the weaker the treading ot the up-hill path.

Matters it then to us, if this be true, that our thought shall spread everywhere without our name? Rightly did our President tell us that all over the world these thoughts were moving, and that within the limits of the different faiths you find the theosophical ideas proclaimed. That is the testimony to the reality of our work, that the only reward that it is well that we should look for—not that we shall be known as leaders, but that the ideas may permeate throughout the civilisation in which we are living; not that our names shall stand high as teachers, not that our names shall be known as thinkers, but that the teaching shall spread everywhere, no matter what lips proclaim it; that the knowledge shall spring up on every side, no matter by whom that knowledge at any time be given. Enough to sow; let anyone have the *name* of the sowing to whom it may happen to come; let those who can only work when they are praised, let them have the credit of spreading the ideas everywhere. Let us be content with the noble work of labouring, so that the ideas may go everywhere, and let every church take them as its own —they *are* its own if it only knew the treasures that its Teacher gave it. Ours enough to point out where they may be found, and let others hold them up before the eyes of the world. Those who are able to reach the people, let them take the truth and speak it, so that everywhere its sound may be heard. When from Christian pulpit a theosophical truth is taught, let all our hearts see in that the reward for which we have been labouring. If our Master's truth be told, what matters it who shall tell it? If any eyes see His beauty, what matters whose hand it is lets fall the veil?

For those of you who are members of this great Society, who hold it the highest privilege that Karma could bring to you to be one of the workers in this movement for humanity, for you what is the future offered you, for you what the prize of the high calling which is in the far future to-day? To know what Those who have gone before us have known, so that our knowledge may be used for the helping of the ignorance of the world; to tread the path which Those have trodden before us, that narrow, ancient path that is opened for us by the Sages and can only be shut to us by our own weakness, by our own folly, by our own sin. No other hand in heaven or earth can close the gateway of that path against any human soul; only its own hand can close it, for thus hath spoken the law. To you the path is clear in sight, proclaimed again in the hearing of all. Coming into the Society you take, as it were, your first step in that direction of which the ending is to be one of the Saviours of the world.

What magic lies in those four words! What music in the inspiration which they bring to the human soul! To be a world-Saviour—what does it mean? It means that all the world's ignorance is less because you know; that all the world's sin is less because you are pure; that all the world's sorrow is less because you are sharing it; that all the world's weakness is less because you lend to it your strength. Struggle to be strong, not in order that you may be strong, but that the world may be stronger. Struggle to be wise, not that you may be wise, but that the world may be the wiser. Struggle to be pure, not that you may be pure, but that the whole world may be nearer to the purity that is divine. Care not for your own joy, for your own happiness, for your own satisfaction. Care only for the upward treading of the world and the little help you may bring to it. You must either be lifted or lift. You must either be a clog or wings to lift the world upward on its road. That is the great choice which lies before you in coming into this movement.

Your Self has chosen that destiny even if your brain as yet knows it not. That your brain may know it as your Self knows it, that your intellect may recognise it as your Self has recognised it—that may be the outcome of your worship, of your devotion, of your learning; for this only is worth living for—that the world may be better because we have been living in it; this only is the one crown of humanity—that the man crowns himself with thorns in order that others may be crowned with life immortal.

"If you have been deceived, it is not the deception that matters, but the forgiveness whereto it gave birth in your soul."—P. 30.

"We suffer but little from suffering itself; but from the manner wherein we accept it overwhelming sorrow may spring."—P. 99.

"It is not by renouncing the joys that are near us that we shall grow wise; but as we grow wise we unconsciously abandon the joys that now are beneath us."—P. 145. *Wisdom and Destiny*, M. Maeterlinck.

THE "WISDOM" TRADITION IN THE ITALIAN RENAISSANCE

GEORGIUS GEMISTUS PLETHON

"BEFORE many years have elapsed there will be one religion taught everywhere, and universally adopted; a religion which will be neither of Christ, nor of Mahomet; but another differing but little from that of the Ancient Greeks."—GEORGIUS GEMISTUS PLETHON.

SUCH were the prophetic words uttered at the Council of Florence, 1428, by the sage who came from Greece to Italy to revive the Ancient Wisdom-religion, and to sow the seeds out of which were to bloom the glorious flowers of the Italian Renaissance, that wonderful awakening to a newer and higher life which is truly termed "rebirth." Sent from the older country with the mission of unification, he appeared at the Council of Florence as the sage who, loved and honoured in his own country, was to leave a yet more indelible impress on the hearts and minds of the Italian people. When we read what was written of him, and what he did during that eventful epoch in Italian history, it might be truly said that he came in "trailing clouds of glory," "Italy caught the first rays of the new light long before Germany or England," says an Italian writer on the Renaissance; but what was this "new light"?

It will vary according to the mental and spiritual position of the seeker after light; much has been written on the wonderful "revival of learning" which developed so suddenly in the fourteenth and fifteenth centuries, and which affected all Europe with its powerful forces; it has been treated from many and various aspects, religious, artistic, literary; and even the commercial side has not been overlooked. But one phase, and that the most vital, of this unique awakening to life, after a long period of mental and spiritual darkness, has been entirely neglected, or, at the most, only cursorily referred to as an unimportant factor in the problem; a phase which to the student of mystic tradition is the most absorbing in interest, for it bears the hopeful promise of spiritual light and life in its bosom.

The coming of Gemistus, the sage of Mizithera, is no lesser thing than the re-introduction into Italy of the ancient Wisdom tradition—brought not by a zealous missionary of the uneducated type, but by a philosopher charged with the sacred mission of reviving not only mental culture with the aid of Grecian knowledge, but also the yet more important "Culture of the Soul" based on the ancient philosophical tradition of the East.

Italy, in earlier times, had been the centre for the great teacher Pythagoras, the sound of whose teaching has gone forth to all lands; nor indeed had the remnants of the Gnostic sects been entirely dispersed, although the bitter persecution of the Roman Church had done its utmost to crush out those fragments of the Wisdom-teaching that were yet lingering among the various sects, such as the Cathari, Patarini, Albigenses, etc., who were the scattered inheritors of the Manichæan and other Gnostic traditions. Nor had Italy, during these dark years, forgotten her birthright; her mystic tradition was only hidden, not crushed out; laid temporarily aside, not effaced. That land whose children have been the world's poets, the world's painters, the world's builders, could not divest herself of that inner force which gave birth to those outer forms which men call painting, poetry and sculpture. What are they but the clothing of thought, the physical aspect of the truths, spiritual and vital, which her geniuses have tried to voice for poorer imaginations to follow? Thus, when to Italy came the sage who was to give the "new birth," and revive the ancient tradition, there was but one answer, and it came, bursting forth like the glad spring breaks out when the warm sunshine comes. Heralds there had been, martyrs many, precursors of this "new birth"; but round Gemistus gathered together the groups who were ready for his teaching, and from him we can trace onwards the men who formed the links in the golden chain of the Eastern truths. At this period we enter on a different phase, no longer veiled hints of truths which it was dangerous to proclaim aloud, but the public teaching of the "Secret Doctrine" protected by the great Cosmo de Médicis; later on it took definite shape in the Platonic Academy, in which the "philosophy of the soul" was to be taught, with its true relations to the exterior and interior worlds.

A golden moment this, truly termed a "Renaissance," for the doctrine of "rebirth" or "metempsychosis," was one of the truths most emphasised by Gemistus and his disciples, Marsiglio Ficino, Pomponius Lœtus, Pico della Mirandola, and others who took their teachings from his inspiration.

It is impossible in these sketches to enter on any detailed history of this exact period; such treatment would lead too far away from the particular aspect with which we have to deal, namely, to trace this Eastern tradition as passed on from one teacher to another. Those few who had this definite tradition in their charge are the figures of the epoch to whom our attention must be restricted. The living links in this chain will be, Georgius Gemistus Plethon, Marsiglio Ficino, Pomponius Lœtus, Pico della Mirandola, Bernadino Telesius, Tomaso Campanella, and Cornelius Agrippa. Many others there are in the groups round these mystic students, but we shall have to deal with them incidentally. Those readers who wish to gain a clear idea of this eventful history-making epoch cannot do better than read carefully the books of J. Addington Symonds, whose admirable works give such a vivid picture of the dramatic events of this period.*

It is necessary to study the condition of the Papacy at that time in order to see why men grasped so thankfully at the purer ideals which were being presented to them from Platonic sources. The purity and beauty of the teaching of Christ were being defaced and degraded by the Vicars of Christ, and the Christian Platonist, Marsiglio Ficino, with whom we shall deal later on, tried to restore the philosophy and true doctrine in his country. Amongst the few in the church at that time whose lives shone like stars in the darkness of a black night, must be named Cardinal Bessarione, the disciple of Gemistus, and his protector also. Surrounded by many degraded in their lives, he lived his days throughout with a stainless reputation for purity and honour. But few were such men in the church.

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* Symonds (J. Addington), *The Renaissance in Italy; The Age of the Despots; The Revival of Learning; The Fine Arts; Italian Literature*, 2 vols.; *The Catholic Reaction*, 2 vols. *London*, 7 vols., 1875-86.

The ground had been to a large extent prepared by the rapid spread of Averroism, and a sound basis it proved to work upon, for Averroes taught, as did Erigena, that philosophy and religion were one; the great influence that this famous Arabian teacher had exercised in Italy, is noticed by a historian of the period,* and not in the most friendly way, but a glance backwards to the previous centuries will give a clear reason for us to understand from another aspect why the rapid change of this "revival" period was of such a sweeping nature and affected every phase of the nation's life in its uprising.

A concise idea of the darkness which reigned from the 5th to the 8th centuries is given by Owen, who says:—"Pagan learning was forbidden as a sin. Mental cultivation was tabooed as a frivolous and utterly needless attainment. Relaxation, whether mental or physical, was stigmatised as unholy. The enjoyment of Nature—the refining influences of the Arts, as Music, Poetry, and Painting, all were anathematised as irreligious."†

Having thus briefly glanced at the conditions into which the teacher came, we will turn to his life; and here we will summarise briefly what the Abbé Migne‡ tells us about him. George Gemistus, better known by the name of Plethon, was born at Constantinople about 1355; he was born of an illustrious family. For some reasons which have not yet been discovered, he left his native town and went to Adrianople; there he attached himself to a mysterious Jew, by name Elisée, who was extremely influential with the Sublime Porte, a devoted student of occult sciences, and was finally burned alive. It was apparently on the death of this Jew that he changed his residence to the Morea, and established himself at Mizithra, the ancient Sparta. It was here that he spent most of his life, occupied with literature and philosophy, and here that he founded —or possibly and more probably—continued the Secret School, of which he was the head.

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* Tirabaschi, *Storia*, vol v., 277, 280.

† Owen (John) *The Skeptics of the Italian Renaissance*; p. 75. London, 1893.

‡ Migne, *Patrol. Græca*, tom. 160, p. 793.

It appears also that he had a public position of some importance, and that at this period he was writing on philosophy, rhetoric, geography, astronomy and astrology, besides a treatise on the *Virtues*, and *Physical* (*or Natural*) *Proofs of the Existence of God*. As a litterateur and savant, his superiority over the majority of his contemporaries is unquestioned, and these qualities, according to Migne, attracted to Gemistus the illustrious Bessarion, one of the most enlightened Cardinals who has ever graced the Vatican. This future Cardinal went to a convent in the Morea to prepare for his monastic career. Of their connection, and of the great influence exercised by Gemistus over this prelate we will speak later on ; at present the career of the occultist is to be traced, for the Sage of Sparta had an important mission to fulfil.

In 1438 Gemistus was consulted by the Emperor John Paleologus on important political matters, and especially on the subject of the re-union of the Churches (Greek and Latin). He was chosen by the Emperor as one of the six Greek representatives at the Council of Florence.

The speakers at the Council were limited to Bessarion of Nicea and Isidore of Russia. But we find that Gemistus uttered some memorable and significant words, whose truth is only now, so many centuries later, slowly dawning on the world : " Before many years have elapsed there will be one religion taught everywhere and universally adopted; a religion which will be neither of Christ nor of Mahomet, but another, differing but little from that of the ancient Greeks."

It was on this visit that he became intimately acquainted with Cosmo de Médicis, and from this apparently small circumstance grew and developed the brilliant groups of the Neo-Platonists of Italy, and with them that famous Institution the *Academia Platonica*, whose name and influence gives the crown of worth to the Italian Renaissance. Cosmo de Médicis became the pupil of the Sage of Mizithra, and thus the golden chain of tradition was continued and revived ; the project was then formed for the Platonic Academy, and it was at this time that Gemistus wrote his treatise on the *Difference between the Doctrines of Aristotle and those of Plato*.

It appears also that it was at this same time that he adopted the name of Plethon; according to a prevalent fashion of those days, when many of the learned adopted pseudonyms.

Gemistus returned to Greece about 1440, and appears to have taken up his public work again. He died about 1451.

A very admirable account of his work in his own country is given by Fallmeyer,* which is of interest since this author states in distinct terms that Plethon drew his dogmas from the Brâhmaṇas of the olden time.

Gemistus himself appears to have regarded Zoroaster as his great authority, who as "the most ancient amongst those known to us by tradition, who acted as interpreter for the Medes and Persians and the greater number of the other ancient Asiatic nations of things pertaining to God and other exalted matters."

"We trace back our dogmas to this man," says Gemistus in his *Epinomis* (quoted by Fallmeyer), "but not, however, as if we thought that they first sprang from him; for these true dogmas are as old as the whole world, and existed from all time amongst men, even though they were accepted at one time by a greater number, and at other times by fewer—accepted namely, by those who strive onwards in the right manner, starting from the universal thoughts placed in our minds by the Gods. But amongst the men named by us, this Zoroaster is the most ancient interpreter of the true dogmas; he is said to have lived more than 5,000 years before Heraclitus."

"Just as Pythagoras, according to the legends of his later biographies, travelled from one side of the then known world to the other when making his philosophical researches, and drew his wisdom no less from India than from Spain, in like manner Plethon received his teaching on the one hand from the Western Iberians, and on the other, not only from the Magi of the Medes, but even from the Indian Brâhmans as well."†

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* Fallmeyer (Jacob Phil.), *Geschichte der Halbinsel Morea während des Mittelalters;* vol ii., pp. 135. Stuttgardt; 1836.

† *Op. cit.*, p, 138.

A well-known German author* referring to him says: He "appears to have occupied himself less with the Council than with the spreading of the Platonic Philosophy, and made a profound impression on his hearers, among whom were Cosmo himself and the celebrated Pomponius Lœtus. The effect produced was related by one of his disciples in these words: 'How astounded were the Romans—or rather the Italians—with the wisdom, the virtue, and the eloquence of this man! In their midst he was like a sun; some exalted him as a master and benefactor; they called him a Plato and a Socrates.'"

"Gemistus Plethon, however, did not influence people only by his oral teachings, but also by his writings, the principal of these being his book, *The Laws*, which work his adversary Gennadius declared to be heretical, and quietly consigned to the flames! In consequence of this summary proceeding, it has not come to us entire, but in a fragmentary condition; it was read with avidity by his contemporaries, and almost accepted as a dogma of faith. The aim of that work can have been nothing less than to make a fundamental revolution in the whole of life, both political, moral and religious."

The same author quotes a passage from this work in which Gemistus avows his belief in metempsychosis, or re-incarnation. "In this doctrine alone," says the philosopher, "can we find our happiness, in view of what happens to us on this earth; the upholders of all other doctrines withdraw themselves from happiness; just as far as they, in their beliefs, differ from our teachings do they draw nigh to unhappiness. The most unhappy beings are they who hold beliefs which are the most opposed to ours, for in their ignorance of sublime matters, they wander in spiritual darkness."

I. COOPER-OAKLEY.

(TO BE CONTINUED)

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* Geiger (Ludwig). Traduzione di D. Valbusa. *Storia Universale*; "Rinascimento e Umanismo in Italia e Germania," vol. viii., Sect. II., p. 134. Milano; 1891.

CORRESPONDENCE

GOD AND SUFFERING

To the Editor of THE THEOSOPHICAL REVIEW

WILL you allow me to take exception to a statement made in the May number, page 244, by Dr. A. A. Wells. He says: "A God who does not Himself suffer is not the God of this creation." I do not think that this will stand the test of reason. The God of this creation, whether the "Logos" or "The Unknowable," is at the head of the creation, and in It all things live and move and have their being. It has no equal nor superior in this creation. Now any being who suffers at the hand of, or through, another being, is at that moment the inferior to him who causes the suffering—suffering implies pain and hurt—and he who hurts is for the moment superior to him who is hurt. If God is therefore a sufferer, He has found a being His superior. In that case God is not the head of all. The sick child which pierces its mother's breast with sorrow, does so because it has found a weak point in its mother's nature. Can we imagine God to have a weak point?

I think Dr. Wells has made a God no better than the Hebrew God.

JOS. CLAYTON.

ANSWER

I think Mr. Clayton's difficulty is the very usual one, that he does not understand how much more there is in *everything* than we have any idea of. It is quite true that in the Logos "we all live and move and have our being"; that, ultimately, His Will must rule and all the errors and evils of humanity end in doing "whatsoever His determinate counsel and forethought have decreed to be done." From this point of view He cannot suffer, for not only shall all be well in the future, but all *is* well now to the great Mind to which past and future (as *we* speak), are both equally present. But it is also true that the sufferings which we ourselves endure are His sufferings, for our life is His. Nothing exists to suffer which is not a modification of Him—nothing has any life in it which is not His, nothing which will not be drawn back into Him when perfected by the experience alike of joy and sorrow through the ages as a human soul. I do not know where Mr. Clayton got his curious idea that a sufferer is necessarily the inferior of the one who makes him suffer, and that a mother suffers in her child's pain because of a weak point in her nature; things could hardly be put more strangely topsy-turvy. The mother suffers in her child because the child *is* herself—*more* herself (if one may say so) than her own body; and it must be fully realised that, in our eyes, the case is precisely the same between our God and ourselves. It is the very thing on which I was laying stress that the only God we can admit *has* (in the querist's words) a "weak point" in every one of the Egos into which He has breathed His life; He will have these "weak points" as long as there remains a single soul which has not finished its earthly pilgrimage. His reward He will reap when He comes "bringing His sheaves with Him"—surrounded by the new Gods His self-sacrifice has developed from human beings like ourselves into His equals—not to sing His praises in any everlasting heaven, but to work with Him under still higher Masters at the joyous never-ending task of the illimitable perfecting of what once—far back in the night of ages—was so low and poor a thing as our human race.

ARTHUR A. WELLS.

THEOSOPHICAL ACTIVITIES

India

THE sixteen new class-rooms of the Benares Central Hindu College are reported to be advancing towards completion, and the new Boarding-house is to be opened with thirty students instead of the fifteen originally contemplated. The Superintendent has taken charge, and the Paṇḍit charged with the religious supervision is in residence.

Europe

THE Tenth Annual Convention of the European Section is over, and the Theosophists whom the occasion gathered from far and near have scattered to their various centres of activity, refreshed and strengthened for their work by the glance at the movement as a whole, and at the individuals concerned in it in particular, that such a meeting renders possible. As the Society grows in inward and outward strength these meetings gain in interest and in power for good, and a remarkable feature this year was the large number of foreign delegates who were present; India, America, Australia, New Zealand, Holland, Germany, France, Belgium, Spain and Italy were all represented, two countries sending ten members each, another five, and so on. The President-Founder was with us, the outward sign of the unity and unbroken continuity of our Society all the world over. Perfect weather made it easy to take advantage of the various gatherings.

Proceedings began on Friday, July 6th, with a Reception of delegates and members at 28, Albemarle Street, to meet the President-Founder. All the rooms of the new official home of the Society in Europe were thrown open, and the evening was much enjoyed. Mrs. Besant was with us at all our meetings, and in spite of her heavy work in public lecturing and private instruction looked well and full of energy.

The general formal business meeting, with Colonel Olcott in the chair, was dispatched on Saturday morning in a satisfactory manner. Officers were re-elected, the only change being Mr. Chapman, public accountant, as auditor, in place of Mr. Digby Besant.

After afternoon tea at 28, Albemarle Street had given opportunity for the exchange of thought with old and new friends, the evening was devoted to a full public meeting in the Small Queen's Hall, which was addressed by Mr. Mead, who delivered an admirable speech on "Fragments of a Faith Forgotten," and by Mr. Leadbeater, on "The Practical Effect of Theosophy." On Sunday evening the same hall was again crowded to hear the President-Founder speak on "The Progress of the Theosophical Movement," and Mr. G. N. Chakravarti deliver to us "A Word from India." Mrs. Besant then spoke on "The Inner Purpose of the Society." On Monday there was again afternoon tea at the Section Rooms, followed by questions in the lecture room, which Mrs. Besant, and afterwards Mr. Leadbeater, answered. Thus ended a Convention distinguished by the visible advance which it disclosed in quiet unity of purpose amongst our members.

The Section lecture room has overflowed on the occasions of Mrs. Besant's Friday five o'clock lectures on "Thought Power, its Control and Culture."

The Blavatsky Lodge has also had the pleasure of two lectures from its President. On July 5th the subject was "Parsifal." On the 12th she spoke on "India and England." Mr. Mead lectured on the 19th on a newly translated dialogue of Hermes and Asclepius, and Mrs. Besant again occupied the platform on the 26th.

Mrs. Faulding, Miss Beatrice Ward and Mrs. Hogg "received" on the Monday following the last of the Countess Wachtmeister's "At Homes," thus continuing this useful activity.

Our President-Founder was in Germany from May 28th to June 18th, visiting the Hanover and Hamburg Lodges and the Leipzig Centre, and making the acquaintance of the new members.

The young French Section has already made its mark in Theosophical history by organising and carrying out the plan for the International Theosophical Congress in Paris. Some of our leading Theosophists were present, the President-Founder presided over most of the meetings, Mr. Chakravarti delivered a valuable address, and Mrs. Besant's lectures raised great enthusiasm. It is the unanimous opinion that there is, at last, promise for the work of Theosophy in France, and our fellow-members there are encouraged to continue their efforts with even greater energy than before.

REVIEWS AND NOTICES

RÁJA YOGA

A Visit to a Gñani. (Chicago: Alice B. Stockham and Co.)

THIS is a well-timed reprint—we suppose by permission—of the four chapters of Edward Carpenter's *From Adam's Peak to Elephanta* which have special interest for Theosophists. It may be remembered that on the first appearance of this work it was carefully reviewed in LUCIFER, with chief reference to these chapters, which contain the account of his visit to and conversations with a Yogî, of whom the reviewer says: "He appears to have been a true follower of Râj Yog, and there is no doubt that he had attained a high degree of the inner peace." Carpenter has done full justice to the Teacher's pronouncements on the life of the higher Ego, the expansion of the individual consciousness into what he calls the cosmic consciousness in ecstasy, the practical method of attainment; including in these the reaching concentration by fixing the mind securely upon a single object, and next by transcending *all* thought (of the lower mental plane, that is). Of this, the frequent subject of Mrs. Besant's exhortations, he says:

"It is one of the most prominent doctrines of the Gñanis that the power of expelling thoughts, or, if need be, killing them dead on the spot, *must* be attained. Naturally the art requires practice, but it is worth it. It may indeed fairly be said that life only begins when this art is acquired. For obviously, when instead of being ruled by individual thoughts, the whole flock of them, in their immense multitude and variety and capacity, is ours to direct and despatch and employ where we list, life becomes a thing so vast and grand compared with what it was before, that its former condition may well appear almost antenatal. If you can kill a thought dead for the time being, you can do anything else with it that you please. And therefore it is that this power is so valuable. It not only frees a man from mental torment (which is nine-tenths at least of the torment of life), but it gives him a concentrated power of handling mental work absolutely unknown to him before. The two things are correlative to each other."

In commending the little book to our readers, we may do well to reproduce the correction made by the LUCIFER reviewer on the statement (p. 79) that the defect of the system is the little insistance on the idea of *love*. "He is evidently not aware (says the reviewer) that to reach Jñâna one has to pass through Bhakti Yoga, which, if anything, is the Yoga of Love. Karma, Upâsana or Bhakti, and Jñâna (Gnosis) are a trinity which mutually support each other and accompany the pilgrim on the paths of Átma-Vidyâ or true *self*-knowledge."

A. A. W.

FROM THE "DARK AGES"

Studies in John the Scot (Erigena). By Alice Gardner. (London: Henry Frowde; 1900.)

MISS GARDNER, in continuing her series of monographs, of which we have already had her Julian and Synesius, has once more been fortunate in her selection. Erigena is one of those mediæval writers to whom one turns when trying to show how much more there was in those times than the mere word-splitting generally credited to them. The enormous advantage we have over them in the knowledge of the facts of nature is too apt to blind us to their excellence in their own line. It was the early time of the development of what was to be our own modern scientific intellect; and if the schoolmen often played with their new tool—as we see the Elizabethans playing with *their* new tool, the modern English language, in Shakespeare's "Love's Labour Lost"—there were also those who made worthy use of it, and of these Erigena is one of the pioneers. He was fortunate in this respect, that the theological system had not then hardened upon the Church. The highest philosophy was dawning upon their eyes—Plato, Aristotle (after long eclipse) for secular learning; and Dionysius, who was to be the foundation of all religious and mystical theology—the direct parent of all the sanctity of S. Francis, S. Catherine, S. Teresa, and all their followers. The idea that true philosophy and true religion could be at variance would have been held as impossible then as *we* think it now. We must not lay much stress on the squabbling betwixt rival theologians, to which Miss Gardner has devoted perhaps more of her limited space than was strictly necessary. We do not suppose that Longfellow's disputants:

"May the Lord have mercy on your position,
You wretched, wrangling culler of herbs!"
"May He send *your* soul to eternal perdition
For your Treatise on the Irregular Verbs!"

really desired any great harm to each other; it was the recognised way of debate, as it seems to be at Berlin to this day. Besides they, like Erigena and *his* opponents, were Kelts, and that explains much. I know my Irish well, and love them; and if an Irishman were to swear in court he had seen me with his own eyes committing all the deadly sins seven times a day I should only take it as suggesting that he disagreed with me as to the date of Queen Anne's death, or thought I did not sufficiently subscribe to the League. He would not really mean any harm; and if he saw me in any trouble would run to help me and forget all his gorgeous fireworks of denunciation in an instant.

Erigena's interest to us is that the system he propounds is so nearly our own. In his great work "Of the Divisions of Nature" (by which he understands not only physical nature, but the One and All, as his division shows), he gives us four classes: 1. That which creates and is not created (the Logos, from which all emanates at opening of Manvantara). 2. That which is created and creates (our Planetary Logos, defined by him as the primordial ideas, archetypes, divine acts of will). 3. That which is created and does not create (nature up to man—2 and 3 together forming the Universe as a Manifestation of the Logos, Theophania). 4. That which neither creates nor is created (the Absolute into which the All is involved at the close).

His Divine Trinity is: Father=Substance, Being; Son=Wisdom; and Spirit=Life; as we behold them in the Being of the universe, the Wisdom of its order, and the Life which gives it constant motion.

Man was originally sinless and sexless, but after the Fall acquired an animal nature and the animal sex. On our final return to Divine Unity sex will vanish and the spiritual body will be regained.

Sin is mistake as to what is good, and its punishment is disappointment with its result. Hell has no local existence, but is the inner state of the sinful will; and its results for all are final purification and redemption.

The ultimate goal of our progress is Deification (a bold word, is it not?), or resumption into the Divine being, in which the soul is raised to full knowledge of God and *knowing* and *being* are one.

Thus was it possible for a Catholic theologian to teach his pupils in the ninth century. Would that the nineteenth had such freedom!

We should like to made a suggestion to Miss Gardner in taking leave of her interesting little work. A mention in her preface of "his namesake Duns of unhappy reputation" persuades us that she has not yet made acquaintance with that other and much more important Irishman for herself. She would find in Duns Scotus, the chief light of that freer and more modern Franciscan theology of which I have several times spoken here, a worthy subject for her next volume. Overshadowed in his own community partly by the extreme subtlety of his voluminous writings, but more by the success of the rival Thomist school in obtaining Papal patronage; vilified by the English Reformers as the Doctor of the Friars they so much hated; she would yet find him the worthy successor of Erigena in keeping up and handing on what I think I may fairly call the Platonic tradition, and resisting to the last the tendency to the materialisation and (if one may use the word) the crystallisation of Christian theology which has so completely and so ruinously triumphed in our own time.

A. A. W.

RELIGION OR RIVALRY

Cristo e Budda. Studii di Religione Comparata. Di R. Mariano. (Firenze: G. Barbèra; 1900.)

THE main part of this book is good work of the ordinary missionary type; with considerable parade of authorities and much attempt at fairness (so far as this is possible to a Christian Apologist). A dummy Buddhism is set upon end and duly knocked out of time round after round—I mean chapter after chapter—to the praise and glory of the Christians. I think my readers, like myself, will have no stomach for the details of the process. Is it possible that any thinking being can imagine that their Great Teacher can feel anything but disgust and scorn for such defenders? Why will they not learn from Him that "God has never left Himself without witness" in *any* time or place? Why must the Buddha and His followers be wrong because six hundred years after and many thousand miles away, a new Teacher appeared to teach the same doctrine to others? Why indeed, except that "by this craft we have our living—Great is Diana of the Ephesians!"

But Sig. Mariano has discovered that there is a new phenomenon—Theosophy and Theosophists; "that is to say, a propaganda carried on by Buddhist missionaries and apostles in the very circle of the oldest and most seriously Christian countries!" and explodes in a torrent of Italian adjectives accordingly. He gives a brief sketch of Theosophy, honourably mentioning his authorities, which are the *Missionary Magazine*, 1885, and *Theosophy*, number 761 of the publications of the London Tract Society, 1892! It will perhaps not be very wonderful if the said sketch is rather wide of anything *we* know as Theosophy; but surely the Tract Society must know best. Finally, as his book is going to press the crowning horror breaks upon him. He says:

"I had written this, when I came by chance to hear that a 'circle' of Theosophists, that is (so to say) a kind of Neo-Buddhistic chapel, has already been started and is in full work here in Florence. I cannot treat it as a hoax, for all particulars were given me. If any one should wish to visit the chapel, here is the street, the number and the story—Via Maggio, No. 58, floor 2. I congratulate my fair city of Florence, which I love above all others in the world, on the rare privilege of a possession, so far as I know, as yet unshared by the metropolis of Italy!" (N.B.—This is wrote sarkastical, as our friend Artemus Ward used to say, and is inaccurate withal.) Whether, as our author asserts, it is true that in Paris one may assist at a Buddhistic Divine Service with the accompaniment of the Liturgy used in Ceylon or Burma, under the superintendence of the High Priest, Léon de Rosny, I don't know; but I *do* know that if any of his readers takes him at his word and expects to find anything of the kind in our Florence Lodge he will be much disappointed. But the visitor will at least find those who can give him much more reliable information than Sig. Mariano possesses as to what we believe and what we hope to do for his beloved Italy. Let us at least thank him for his advertisement, and part friends.

A. A. W.

THE VOICE

Le Son dans la Nature, par Edmond Bailly. (Paris: Libraire de l'Art
Indépendant, 10, Rue Saint-Lazare; 1900.)

IN this interesting little work the author commences by tracing the various accounts of the origin of sound given in the earlier religions, concluding that "the mystic tradition of the most diverse races is unanimous in declaring the Word, the Voice, Sound, the first source of the manifested universe. The Indian philosophers see in the *Âkâsha* the protoplasm of Forms; and by Forms we must understand as well those of the Divine World of the Spirit, as those, less subtle, of the Intellect and as those heavier ones of Matter. It is in the splendour of their interior Beauty that all these Forms came from the hands of the 'Weaver of the Beginnings'; and if they appear to us, too often, unattractive or hideous, it is that our own fallen souls have degraded them." The Harmony of the Spheres, that of the musical gamut and the various strange and unaccountable sounds of Nature, are discussed in the remainder of a little volume which makes a pleasant hour's reading, as well as a useful introduction to more serious works on the subject.

A. A. W.

MAGAZINES AND PAMPHLETS

Theosophist, June. "Old Diary Leaves" this month are entirely devoted to the Colonel's tour in Japan. Everywhere received with high honour, he seems to have been overwhelmed with work, under conditions not all favourable. The bitter cold of the Japanese winter, which laid Dharmapala up in hospital, he seems to have found very trying; and he speaks most feelingly of the insufficiency of the

Japanese bedding to keep a European warm in rooms only protected from the weather by light paper screens. But he collected 1,500 volumes for his beloved Library—which compensated for much suffering; and when at a magnificent ceremony at Kioto, with which the paper ends, the Master of the Temple, representing Shâkya Muni Himself, in gorgeous attire, estimated by the Colonel as worth twenty or thirty thousand dollars, stopped the procession to make him a low bow—"about as great a shock to his followers as an earthquake would have been"—the Colonel is fully justified in saying that "I fully comprehended that the Chief of the Eastern Hong-wanji had told me, as plainly as if the words had been spoken, that the Buddhists of Japan were grateful for my efforts to restore the influence of the religion which had consoled and comforted so many millions during the past fifteen centuries." The other articles comprise "Esoteric Astrology as a factor in Evolution," by G. E. Wright; an interesting paper on what one may perhaps call the historical evidence for Poseidonis," by W. H. Trimble; the continuation of Miss Edger's "Ethics of Christianity;" Mrs. Hooper's "Australian Magic and Traditions;" a panegyric on H. P. B., delivered by J. J. Vimadalal to the Hyderabad Branch on White Lotus Day; "Cycles," by C. Kofel; the conclusion of the translation of the Anubhavânanda Lahari; and a valuable and thoughtful paper by W. G. John, entitled "Self-Salvation or Self-Sacrifice," which our readers would do well to read and ponder for themselves.

In *Prashnottara* for May the "Caste System" is continued. An interesting suggestion is made of its origin in the gradual rising of a man from the solitary hunter to be the member of a civilised community. "We see," the writer says, "that as a man rises in social status by self-improvement, his duty to his fellow-men increases also, and his life becomes more and more one of *service*." The Shûdra serves to gain his own living only; the Vaishya "recognises a duty additional to that of serving himself, I mean the duty to serve others and to live for others; and he initiates it by alms-giving and sacrifice." The next lift in the social scale comes when, as Kshattriya, "he becomes prepared to protect his neighbours at the risk of his own life." And the last when, a Brâhmaṇa, "he takes upon himself his special duty, that of *teaching*, in addition to his earlier duties of giving alms, performing sacrifice and study." If the castes lived up to such an ideal, who of us could find a word to say against them? "The Daily Practice of the Hindus" is continued, and the notes of

Mrs. Besant's talks on the Emotions conclude an interesting number. The June issue has some interesting Questions and Answers.

The Ârya Bala Bodhinî for May has a pithy saying from Sri Râmakṛiṣhṇa: "God is the tree of all desires. Whoever says in His presence, 'O God, I have got nothing,' really gets nothing; but he who says 'O Lord, Thou hast given me everything,' gets everything." The June number is a little dull.

The Colombo *Buddhist*, vol. xi., No. 3, is again an interesting number. We have also *The Dawn* for April; *Journal of the Buddhist Text Society*, vol. vii., part i.—containing, amongst other interesting matter, a valuable dissertation by Prof. Satis Chandra on the Twelve Nidânas. This should not be passed over by anyone who is studying the Origins—*Journal of the Mahâ-bodhi Society; Siddhanta Deepika; Theosophic Gleaner;* and the *Indian Review* for June.

The Vâhan for July is somewhat scrappy, but contains a valuable reply by C. W. L. to the question: "Can one do anything to help a person who is about to die, and how?" G. R. S. M. is responsible for two answers, dealing shortly but clearly with important subjects, one how the Universe can be said to be contained within us, the other a very suggestive summary of the Gnostic ideas connected with the "glyph" of the Magdalene out of whom seven devils were cast. J. v. M. settles finally the disputed word Narjol, and the number ends with answers to the curious question: "How does it benefit a man to go to Hell?"

Der Vâhan for June promises a freer exchange of questions and answers with its English elder brother, and expresses a hope, which we fully share, that the English *Vâhan* will thereby gain in interest and many-sidedness.

Bulletin Théosophique, June, contains the speeches and poems with which our Paris friends celebrated White Lotus Day. One word of Dr. Pascal's is too good to pass over: "Let us cease then, I pray you, to think of what profound ignorance and careless conceit have called the faults of H. P. B.! *Let us cease to be fools!*"

Revue Théosophique Française for June. Dr. Pascal in closing his article on Ancient Sociology asks: "Why must society go through so much suffering to gain knowledge? Because it is only in the school of experience that one learns what is wisdom and what is folly. Obedience and blind faith are good only to guide the first steps of infancy. Rational faith and obedience, in sociology as in religion, are the glorious fruits of knowledge, which is only gained by experience."

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Theosophia for June. J. van Manen continues his commentary on the Tao Te King. We notice also a lecture on Karma by P. Pieters, Jun., and a full report of Mr. Leadbeater's lecture to the Amsterdam Lodge on April 12th.

The June *Sophia* has a short paper on White Lotus Day by Ramón Maynadé, and a well-chosen selection of translations.

The Theosophic Messenger for June is severely business-like, and beyond the National Committee Letter and the Questions for study has only the Enquirer for general reading.

Philadelphia for May presents us with an interesting series of translations, mainly from the French.

Theosophy in Australasia, May, has a useful summary in few words of the arguments for "The Necessity of Reincarnation," and some interesting answers to questions on Reincarnation.

The N. Z. Theosophical Magazine, May, gives us some curious experiences of some of the members, and the continuation of S. Davidson's "The Church and Modern Religious Problems;" S. Stuart answers objections to the theory of reincarnation, which seems just now the burning question with our Australasian friends. In the June number Mrs. Draffin has a suggestive story, and Mrs. Judson writes usefully on "The Making of Faculty."

Also received: *Light; Monthly Record and Animals' Guardian; Review of Reviews; L'Écho de l'Au-delà et d'Ici-bas; Suggestive Therapeutics; Star of the Magi; The Lamp; Amicitia; El Sol; Mind; The Arena; Humanity;* the first number of the new volume of *Modern Astrology*, containing the opening of the promised course on Occultism in Astrologic Study. If we may judge by this first specimen it is likely to draw the attention of many of our readers, as bringing it thoroughly into line with our own views of the universe and the origins of things. *The Ideal Review* for July has several matters which interest us, among them a paper on "The Great Awakening," by Charles Johnston, in which is treated the opening of the eyes of the Soul; Alexander Wilder is also at his best on "The Metaphysics of Matter."

We have also to acknowledge: *Theosofie en Godsdienst*, a reprint of an article from our Dutch contemporary *Theosophia;* and *The Laws of Law*, by T. Baty (Effingham Wilson, 1s.) an interesting little exemplification of the larger and more scientific way in which Law is treated by its modern exponents.

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